



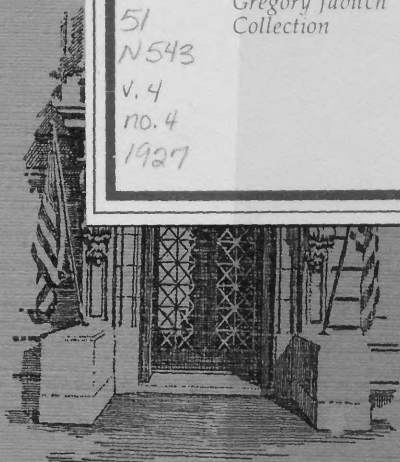
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INDIAN NOTES

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APRIL, 1928

No. 2

SOME INDIAN IDEAS OF PROPERTY

MELVIN R. GILMORE

THE aboriginal Indian ideas of property-rights were not concurrent with those held by white men on that subject. For instance: white men have commonly held to the theory of individual property in land, and of the right of an individual to negotiate the purchase or the sale of land as property. Such an idea as this was entirely alien to the Indian mind. Therefore the common saying that the island of Manhattan was "purchased from its Indian inhabitants for the value of twenty-four dollars in traders' goods" is not true for the reason that the Indians did not and could not think of the possibility of conveying property in land. What they did conceive was the idea of admitting the Dutch settlers to live in the land with them as neighbors, to share its benefits.

But they had no idea of expropriating the land for a price. No Indians, of Manhattan or elsewhere, entertained at any time any such idea. Indians always said in opposition to such proposals, "We cannot sell the land, for it belongs not to us, but to all our people, to our children and our children's children as well as to us, and we cannot sell what is theirs."

When the Indians of Manhattan Island accepted trade goods from the Dutch at the time of agreement to permit them to live there, it was not with any thought of accepting a purchase price for the land. They thought of the goods given by the Dutch as being merely presents, as a pledge and token of good neighborly relations. The idea of alienation of the land was never in their minds.

In another paper¹ I have discussed the subject of Indian tribal domains and of intertribal boundary-lines. In the present paper I wish to discuss the subject of family holdings of land within the tribal domain, under common law of the tribe, for purposes of householding and of tillage in crops. What I have to say on the subject will be concerning those tribes which I know best, those of the Missouri River region—the Pawnee, Omaha, Oto, Ponka, Dakota, Arikara, Mandan, and Hidatsa.

¹ See *Indian Notes*, vol. v, no. 1, p. 59.

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I wish also to say something in regard to popular vested rights in the benefits of natural resources, even those lying within the domain of some other tribe. This was a matter of intertribal reciprocal custom and courtesy. It was felt that all things necessary to human life and comfort should be accessible to all people and should be monopolized by none to the exclusion of any.

In this category may be listed all useful mineral resource; temporary resort to mineral waters and thermal springs for therapeutic use; the right to gather plant products for alimental, medicinal, cosmetic, manufacturing, dyeing, and other uses; and the taking of game animals, birds, and fish.

For example, some mineral products were found in the Pawnee country which were not in the Omaha country. Some other minerals were found in the Omaha country which were not in the domain of the Pawnee nor of the Oto. Still others were in the country of the Oto and not in either the Pawnee or the Omaha country. Likewise certain useful plant products abounded in the land of one or other of the tribes and were scanty or absent in the territories of other tribes. Like conditions might exist with regard to certain animal resources. In such cases reciprocal privileges were mutually allowed.

The slaughter of the buffalo was not an indi-

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vidual enterprise but a corporate community industry, carried on under strict police regulation according to tribal laws. Any infraction of these regulations was strictly and severely punished. The regular buffalo hunt was a community expedition under the lead and control of responsible officers. Under the direction of these officers all persons taking part in the expedition were assigned to their several stations in the various parts of the work of slaughter and of preparation of the meat and the final distribution of the meat and other products.

But the grazing habits of the buffalo, feeding together as they did in very large herds, caused them to range over areas of hundreds of miles in extent, moving across intertribal boundary-lines. Thus by the movement of the herds a tribe might sometimes be deprived of any opportunity to obtain the necessary meat and other products of the buffalo. For example, the case might be that the buffalo had all gone out of the Omaha country and over the line into the territory of the Pawnee. In such a case the Omaha officers applied to the authorities of the Pawnee and received permission to follow the herds into the Pawnee country, and submitted themselves under the direction of the Pawnee officers of the hunt and according to the regulations of Pawnee law. On the other hand, if

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a Pawnee party went into the Omaha country it submitted to Omaha regulations, under Omaha officers.

In the Oto country, near the site of the present city of Lincoln, there was a salt marsh from which, in the dry season, salt was obtained, not only by the Oto, but also the people of the neighboring tribes, the Omaha and the Pawnee. In the Kansa country also there were good deposits of salt. The Kansa had no thought of interposing any objection to their neighbors, the Pawnee and other tribes, resorting thither to take salt.

In the country of the Ponka was a deposit of a ferruginous shale which was used as one of the ingredients in making a black dye. The Ponka freely permitted the Omaha, the Pawnee, and any others who wished to make use of it to take shale from this deposit.

The famous catlinite quarry is in the country of the Eastern Dakota, the Santee, but expeditions from many other tribes within a radius of hundreds of miles resorted to it without hindrance from the Dakota, in order to obtain the material from which to make their ceremonial pipes.

And thus it was with the deposits of gypsum in the southern part of the Pawnee country; the deposits of pure kaolin in the western part of the country of the Teton Dakota; of other clays for

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other uses in various deposits in the territories of different tribes; the deposits of an antiphlogistic earth found in the country of a tribe in what is now eastern Colorado; deposits of flint, of pottery clay, etc. All such deposits were freely welcome to working parties from other tribes to take what they required for their immediate needs.

Tenure of tribal land by individuals and groups within a tribe was determined by preëmption and occupancy in use. Such parcels of ground might be held for the purposes of the site of a family dwelling, a field for growing crops, or for a burial-site.

All these tribes lived in village communities. According to its population a tribe contained one or numerous villages. In laying out a village after a complete removal, or in founding a new village as a colony from one already established, the heads of families chose the sites upon which their several dwellings were to be erected within the limits determined by the committee on location as the bounds of the new village. After the location of dwelling-sites the next act was the choice of fields and garden-sites. Preëmption of such a site was indicated by the claimant marking out its bounds by stakes, stones, or earth mounds. A claimant's boundary-marks were respected by all others. In case of dispute, opposing claimants submitted

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their case to arbitration and abode peaceably by the decision of the arbiters. It was held that contentious dispute about land-holdings would always bring ill-fortune to both parties to the controversy: the land is holy, and any selfish contention in regard to a sacred thing would bring nothing but evil results. So the people religiously abstained from any quarreling over land, and no one would think of trying to seize a piece of land occupied by another. Such impiety they felt sure would entail severe and proper punishment. I find this idea commonly prevalent among the several tribes of my acquaintance. The Hidatsa have a story bearing on this principle. The story is of a black bear which took possession of the den of another. The punishment which befell the aggressor was that he became crazy.

When an individual or a family had set up title to hold a piece of ground for planting, it was an undisputed possession so long as that individual maintained the use of it. If a piece of ground was abandoned by its tenant, or if the tenant died, then the ground might be taken up by another. In the case of death of the tenant of a garden-site a near relative would have preference in succession to its tenancy.

The produce from individual holdings of land were the property of the individual producers, but

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all persons in the tribe who wished to do so had the right to take up such area of unappropriated land as could be tilled by them. Likewise the wild fruits, nuts, roots, and tubers harvested and prepared by anyone were the property of the person who had thus by individual effort conserved and possessed them.

So, likewise, any individual might acquire property in mineral products which he had mined, and in all the objects of his own handicraft. But no person, nor any group of persons, nor even a tribe, might monopolize land or water, or prevent, to those who had need of them, the utilization of the gifts of Nature. Such were the commonly accepted Indian ideas as to property-rights.

FRAUDULENT BLACK-WARE POTTERY OF COLOMBIA

MARSHALL H. SAVILLE

NEARLY twenty-five years ago pottery vessels of black-ware representing animals, human figures, and other forms of a bizarre character, unlike any ceramic product known to ancient America, commenced to make their appearance in large numbers. These specimens, which originated without question in Colombia, were reputed to have been found in prehistoric graves in the Cauca valley, notably

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FIG. 34.—Fraudulent black-ware pottery from Colombia.
Height, $4\frac{1}{4}$ to $5\frac{1}{8}$ in. (2/6326; 8/6306, 7806, 7815)

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in the region between Manizales and Medellin. The first illustrations of the ware, about two hundred and twenty-five in number, appeared in the published catalogue of the Leocadio Maria Arango collection in Medellin, and from the fact that the specimens were included in the gatherings of this well-known Colombian antiquary, some students were inclined to regard them as genuine.

About the same time a considerable number of pieces were received by and became a part of the archeological collections of the American Museum of Natural History then under my care, and I at once pronounced them to be probably fraudulent for they did not seem to reflect the spirit of true Indian art.

About the time that the Museum of the American Indian, Heye Foundation, had its inception twenty years ago, New York was flooded with examples of this ware, which were sold in several places in the city, notably in one of the largest department stores, the minimum price being twenty-five cents each. The vast quantity of the ware and the extremely low price at which it was at first sold seemed to preclude the probability that anyone could produce it at a profit, as the pieces were not molded, but modeled. There is hardly an American or European museum that does not possess examples of this pottery.

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FIG. 35.—Fraudulent black-ware pottery from Colombia.
Length, 4 to $6\frac{1}{2}$ in. (2/6045, 6280; 8/7825)



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FIG. 36.—Fraudulent black-ware pottery from Colombia. Length, $4\frac{1}{8}$ to $7\frac{1}{8}$ in. (2/6150, 6152, 6153, 6156, 6194; 8/7833)



FIG. 37.—Fraudulent black-ware pottery from Colombia. Length, $5\frac{1}{2}$ to $6\frac{7}{8}$ in. (2/6155, 6215, 6334, 6344)

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As it seemed highly desirable to procure specific information in regard to this troublesome pottery, when I planned my first trip to Ecuador and Colombia in 1906, under the auspices of Mr. Heye and his mother, one of the problems which I resolved to settle was that of the Colombian black-ware, by visiting the region where it was reputed to have been recovered by excavation. The work in northern South America, however, proved to be much more extensive than I had expected at the outset, so that no member of the various expeditions sent to Colombia in succeeding years was able to reach the Cauca valley.

A collection was brought out and deposited in Neuchatel by Fuhrmann in 1910-11, and described by Delachaux, with many illustrations, as genuinely ancient, notwithstanding the fact that he had received an expression of the opinion of Drs. Seler and von den Steinen that they were not old, but pertained to modern Indians.

Since this pottery first made its appearance, the manufacture of fraudulent earthenware in Bolivia, Ecuador, and Guatemala, has been traced to its sources, as had been done in Mexico many years before. These later productions further convinced me, if further conviction were necessary, that the black-ware pieces are not only fraudulent so far as their antiquity is concerned, but that they are

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FIG. 38.—Fraudulent black-ware pottery from Colombia. Length, 5 to 6½ in. (2/6212, 6222, 6229, 6237, 6246; 8/7843)

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not to be considered even as artifacts of modern Indians.

Now the question has been definitely run to earth by Sr. Montoya y Flores, president of the Academia Antioqueña de Historia, who has placed us in possession of the facts relating to the manufacture of the objects. In his paper, *Ceramicas Antiguas Falsificadas en Medellin*, Sr. Montoya y Flores informs us that they were first fabricated by a Colombian named Luciano Orta and that the work was continued by the brothers Pascual and Miguel Alzate, probably aided by their father, Julian, a skilful mounter of birds and insects, who probably worked for a Mr. Wright, dealer in objects of natural history and antiquity. The results of their questionable industry was placed on the market by Wright, who, through the medium of an Indian, disposed of the pieces to unsuspecting collectors. The business became so successful that it was transferred from Medellin to Bogota, and Montoya y Flores informs us that in 1920, Wright, in association with Pascual Alzate, manufactured and sold a large number of the spurious objects in that city.

It is deemed of importance to place before the public, and especially before custodians of museums, these facts taken from the paper of Sr. Montoya y Flores, which was published privately and in an

obscure place, and therefore is not likely to be readily available.

In a catalogue of American antiquities disposed of by public sale at the Hotel Drouot, Paris, in December, 1927, illustrations of specimens numbered 271 and 272 show two examples of this fraudulent black-ware pottery representing seated human figures and measuring respectively 40 and 43 centimeters in height, which were sold for the preposterous sum of 11,400 francs, or about \$450 for the two pieces!

In order that this fraudulent ware may be identified, we illustrate (figs. 34-38) a selection of specimens in the study collections of this Museum.

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- MEAD, Charles W. Cauca Valley Black Pottery. *Anthropological Papers Amer. Mus. Nat. Hist.*, vol. II, pt. III, p. 333, pl. ix, New York, 1909.
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A PORTO RICAN THREE-POINTED STONE

S. K. LOTHROP

A RECENT acquisition by the Museum is a Porto Rican three-pointed stone unusual in type and unique in size (fig. 39). It measures no less than $17\frac{1}{4}$ inches in length by 10 inches in height, while the weight is $31\frac{1}{4}$ pounds; hence it is nearly twice the size of the average objects of this form. In the Trocadero in Paris there is another specimen of unusual dimensions, but it does not approach the Museum's new specimen in size.

Archeologists have classified Porto Rican three-pointed stones in several distinctive groups. In general, the stones of the type to which this piece belongs are carved with a head at one end and a pair of legs at the other, but the Museum's specimen has a projecting head at each end. This feature is unusual but not unique, for a few other examples are known.¹

¹ See J. W. Fewkes, *A Prehistoric Island Culture Area of America*, 34th Ann. Rep. Bur. Amer. Ethnol., Washington, 1922, pl. 105, a.

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FIG. 39.—Three-pointed stone from Florida Adentro, Porto Rico. Length, $17\frac{1}{4}$ in.; weight, $31\frac{1}{4}$ lbs.
(15/4580)

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Porto Rican archeology is unusual because there have come to light many well defined though peculiar types of stone carving of which no descriptions have been found in the works of early historians and for which no adequate explanation has been advanced. Among these mysterious objects three-pointed stones must be numbered. Indeed, their very name is a cloak to hide our really complete ignorance of their function. Large ovate stone rings, usually spoken of as "collars," are an equally puzzling and unexplained product of the aboriginal population. Naturally many attempts have been made to throw light on these objects, and there have been published a number of theories, some of them obviously fantastic, to elucidate them.

One of the sanest explanations of the three-pointed stones and the collars is that of J. J. Acosta.² He has suggested that these two strange objects went in pairs and that they were lashed together to form a serpent idol. Fewkes³ has illustrated a pair thus assembled, but raises several reasons for doubting the validity of the association. From its very size the three-pointed stone

² In Iñigo Abad y Lasierra, *Historia Geográfica, Civil y Natural de la Isla de San Juan Bautista de Puerto Rico*, Puerto Rico, 1866, p. 51, note.

³ *The Aborigines of Porto Rico*, 25th Ann. Rep. Bur. Amer. Ethnol., Washington, 1907, pl. lxix, a.

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here illustrated can scarcely have been attached to a collar, for the curve of its base describes an arc much larger than that of any stone collar yet seen. Indeed, the total length of this three-pointed stone is equal to the diameter of the average collar. This specimen then serves to invalidate one of the less improbable theories as to the nature and use of two problematical types of Porto Rican stone carvings.

AN HISTORIC IROQUOIS WARCLUB

LOUIS SCHELLBACH

AMONG the recent acquisitions by the Museum is an Iroquois warclub which for historical interest perhaps exceeds any other object of its kind in the collections.

This implement, nearly 23 inches in length, is provided with a typical spherical head of a single piece of wood with the handle, inserted in which is a leaf-shape blade of cast-iron. On the handle are the following incised or burnt inscriptions and figures, in addition to some slight ornamentation (fig. 40):

- (1) "Watkonochochquanyo Warraghiyagey."
- (2) "Og8entaguete le camarade jeanson."
- (3) A row of thirteen joined human figures, each with a gun.

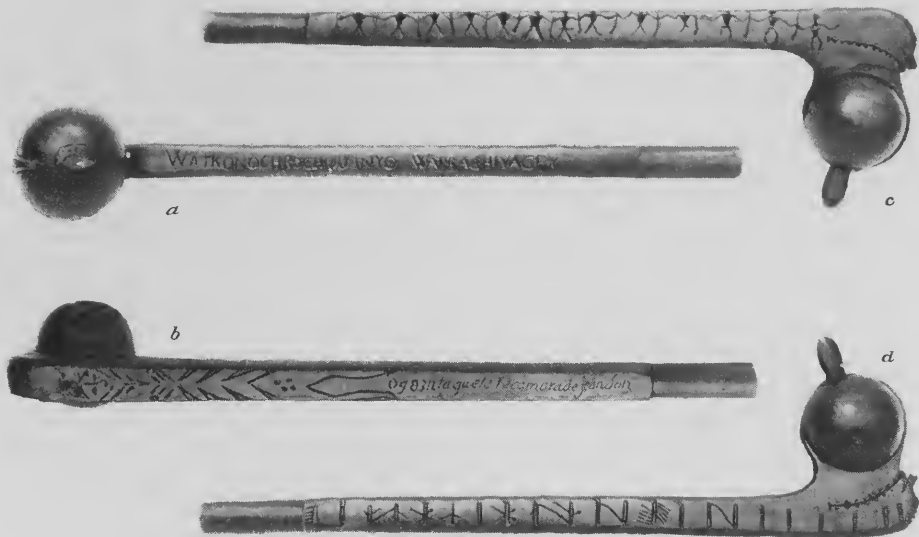


FIG. 40.—Onondaga warclub presented to Sir William Johnson. (15/4230)

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- (4) A row of exploit marks designed to record the number of times the owner engaged in battle and whether or not he had been wounded.

1. To gain an understanding of the inscription dealing with the name "Warraghiyagey" (fig. 40, *a*) we must go back to the year 1746 when the Mohawk, the "Keepers of the Eastern Door" of the Iroquois, adopted Sir William Johnson and invested him with the name. It was the custom of the Iroquois in adopting a person to confer on him the name of one who formerly dwelt among them but who had died; in this manner names were borne from generation to generation and doubtless through various mutations their meanings and the reasons for conferring them were ultimately lost. And should an adopted person be given rank, the name applied would be that which had been used by a person holding the same rank in the past.

Following this custom, by reason of the high esteem in which the Mohawk held Sir William Johnson (1715-1774), and "flattered by his association with them upon terms of such generous equality, . . . the Mohawks adopted him as a member of their nation, and invested him with

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the rank of war-chief."¹ This was in 1746, on August 8 of which year "both divisions [of the Iroquois²] entered Albany . . . the Mohawks in full panoply, at the head of whom marched their new war-captain Johnson, upon whom they had conferred the name of War-ragh-i-ya-gey, signifying, it is believed, 'Superintendent of affairs'—dressed, painted and plumed as required by the dignity of his rank."³

Notwithstanding the interpretations given by Stone and others,⁴ Mr. J. N. B. Hewitt of the Bureau of American Ethnology⁵ writes:

"It has never been my good fortune to meet an Iroquois speaker who knew definitely what was the Mohawk name of Sir William Johnson. So without a correct form of it, it is idle to attempt to supply a satisfactory meaning to it. But there

¹ William L. Stone, *Life and Times of Sir William Johnson*, Bart., Albany, 1865, vol. 1, p. 209.

² A political feud existed among them, dividing them into two divisions—the Mohawk, Onondaga, and Seneca forming one, and the Oneida, Cayuga, and Tuscarora the other.

³ Stone, *op. cit.*, p. 210.

⁴ Stone states also (*ibid.*, p. 210, note) that some authorities have interpreted it to mean "One who unites two peoples together," and in the brief sketch of Sir William Johnson in Appleton's *Cyclopædia of American Biography* (III, p. 451), the meaning "He who has charge of affairs" is given.

⁵ The Museum wishes to express its appreciation of the aid rendered by Mr. Hewitt in interpreting the names on the tomahawk. We quote copiously from the communication in which Mr. Hewitt records the valued data requested of him.

seems to be no question that as he was adopted as a war-chief of the Mohawk, the name of adoption must have been a well-known name of some war-chief. This circumstance, it seems to me, rules out the suggested meaning, 'Superintendent of Affairs.' He did not become such until many years later than the date of his adoption as war-chief. The name *War-ragh-i-ya-gey* appears in literature in about twelve different spellings. It is not feasible to determine its notional components from these variant orthographies."

Respecting the term Watkonochrochquanyo (fig. 40, *a*) we are again informed by Mr. Hewitt that it is not correctly inscribed. "In the Powellian alphabet of the Bureau," he writes, "it would appear as *Wă'tkoñmo'n'ro'kwa'nyo'n*, which means, 'I present it to thee freely out of respect,' i.e., 'I present it to thee as a token of the respect I have for thee.'"

It is therefore established that the tomahawk was presented to Johnson, but by whom?

2. In seeking to promote the amity of the Iroquois and English, Johnson, as is well known, made many personal friends among the natives and gathered about him various influential warriors and sachems. Among the number was Otqueandageghte, an Onondaga warrior, who for some years had lived in close association with

Frenchmen and Catholic Iroquois at Oswegatchie, known also as La Présentation, the site of the present Ogdensburg, New York—an association which made of Otqueandagegte a useful ally of Sir William and explains why the inscription was carved in French.

In April, 1758, came the outrages on the German Flats by a party of Indians of Oswegatchie, of whom several were killed by the inhabitants. Among them, it appears, was Otqueandagegte, who in the meantime had forsaken the English cause.⁶ This outrage caused the militia to be ordered to take the field and rendezvous at Canajoharie, where Sir William met them on the 4th of May to lead them against the enemy.

Stone⁷ now remarks: "The Baronet arrived at Canajoharie in the evening, and attended a dance of their young warriors, having the scalp of one of the hostile Indians engaged in the recent irruption, who had been killed at the German Flats. He [the owner of the scalp] is thus spoken of in the journal—in the handwriting of Peter Wraxall [Johnson's secretary]:

"The body of Otqueandagegte, an Onondaga warrior, who lived for some years at Swegatchie, and formerly a mate of Sir William, was found.

⁶ Stone, *op. cit.*, vol. II, p. 62.

⁷ *Ibid.*, p. 63.

His name was engraved on the handle of his knife, and how often he had been to war, together with this inscription *Otqueandageghte le camera de Jeanson.*'''

We therefore have documentary evidence that the erstwhile owner of the warclub was Johnson's friend Ogðentagete, whose name is inscribed thereon (fig. 40, *b*) as it was inscribed in some modified form on the knife found with his body.

Regarding the name and its association, we quote again from Mr. Hewitt:

"There seems to be no ground for doubting that the person who gave the warclub to War-ragh-iyagey was identical with the person whose dead body was identified by an inscription on the handle of his knife. . . . If the inscription on the knife-handle be correctly copied, it indicates that the carver, probably to lessen his labor, set apart the final syllable *de* of the noun *camarade* (misspelled in the inscription) to serve for the final syllable of the noun and for the preposition *de*, of, in the French. So that the inscription recorded the fact that 'Otqueandageghte (was) the comrade of Jeanson [Johnson].' This verifies the phrase, 'formerly a mate of Sir William.'

"The name Otqueandageghte in the Powellian alphabet of the Bureau would be written *Horkwě"-tāke're*. It means, 'He who bears a paunch or

belly (by means of the forehead-strap).' This special verb denotes the specific meaning noted in the parenthesis. The first written form is the English method of writing the name. The spelling on the warclub handle, Og8entaguete, is approximately the French way of recording the name. In the latter a *t* has inadvertently been omitted. It should follow the initial O, and the name would then be Otg8entaguete."

On the warclub there appears the phrase, "Og8entaguete le camarade jeanson," which is, with minor exceptions of errors in spelling, identical with the phrase incised on the knife-handle. Of this Mr. Hewitt says:

"In the present instance the French *camarade* is properly spelled. But here, as in the other instance, the final syllable *de* is made to serve both for the final syllable of the noun and for the French preposition *de*. So that this phrase was doubtless 'Otg8entaguete le camarade jeanson,' i.e., as explained above, 'Hotkwēⁿtāke'te' (is) the comrade of Johnson.'

"There is no evidence that 'Paunch-Bearer' was other than an Onondaga warrior of average capacity and renown."

3. The thirteen armed figures on the right side of the warclub handle (fig. 40, c) evidently signify the thirteen original Colonies or "Fires."

4. The row of exploit marks on the left side of the handle (fig. 40, *d*) are characteristic of a custom of the Iroquois to record events, such as these represent, either on their weapons or on a board kept in the lodge. As early as 1666 a record of such markings as employed by the Iroquois was made.⁸

In addition to the inscriptions and picture-writings mentioned, on the back of the club-handle, above the Iroquois-French inscription, is an outline figure of a man bearing on his body the same peculiar kind of wound marks noted in the document cited.

With the historical data available and with the courteous assistance of Mr. Hewitt especially in regard to the Iroquois names, we are enabled to reconstruct a fairly complete story of this interesting weapon.

Otqueandageghte (*Hotkwě'n' tāke'te'*), an Onondaga warrior, had lived for some time at Oswegatchie, or La Présentation, the present Ogdensburg, where he became intimate with the French Indians and learned the French language. Being weaned away from this allegiance, Otqueandageghte became a close friend of Sir William Johnson

⁸ Paris Doc. No. 1 in Documents Relating to the Colonial History of the State of New York, Albany, 1855, vol. ix, opp. p. 50; also Documentary History of New York, Albany, 1849, vol. 1, bet. pp. 8 and 9.

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before he was created a baronet in 1755, and "colonel, agent and sole superintendent of the affairs of the Six Nations and of other northern Indians" by George II in the following year. Indeed so close was their friendship that Otqueandagegte was spoken of as Johnson's "mate," and he presented to the Englishman his own warclub inscribed with an expression of friendship. Later he forsook the English cause and in the outrages on the German Flats in the Spring of 1758, was killed. With his body was found a knife bearing an inscription practically identical with that on the warclub.

How the weapon found its way to England may only be conjectured—possibly it was taken thither by Sir William's son John when he fled to Montreal in 1775 and embarked for the land of his father. In any event it lodged in course of time with an English collector to whom the inscriptions obviously had no significance, and in turn was exchanged with an American collector who brought it to the Museum.

DIVINATION BY SCAPULIMANCY AMONG
THE ALGONQUIN OF RIVER DESERT,
QUEBEC

FRANK G. SPECK

AN instance of typical scapulimancy—divination by reading the cracks and burnt spots after scorching an animal's shoulder-blade over the coals of a fire—was observed among the semi-nomadic Algonquin who form the River Desert band at the headwaters of Gatineau river, Province of Quebec.¹ The observations recorded are of contemporary interest in view of the recent study of divination among the Algonkians, by Dr. John M. Cooper (to appear in the Schmidt Anniversary Volume) and those of the writer among the Montagnais-Naskapi farther north. The mantic practices of the River Desert Algonquin show complete uniformity with similar magic procedure among the surrounding groups.

The wife of Michele Buckshot, a chief of the River Desert band on the reserve near Maniwaki, Quebec, performed the shoulder-blade divinational reading twice in my behalf during a visit to this group in the winter of 1926-27. For such a purpose the deer scapula is ordinarily used, though in

¹ A few notes on the material culture of the band, entitled River Desert Indians of Quebec, appear in *Indian Notes*, vol. iv, no. 3, July, 1927.

this instance sheep shoulder-blades had to be substituted. To perform the rite she required the seclusion of her log cabin at night, without light and with no one else present, *not even a dog*. She insisted on my not remaining during the procedure,

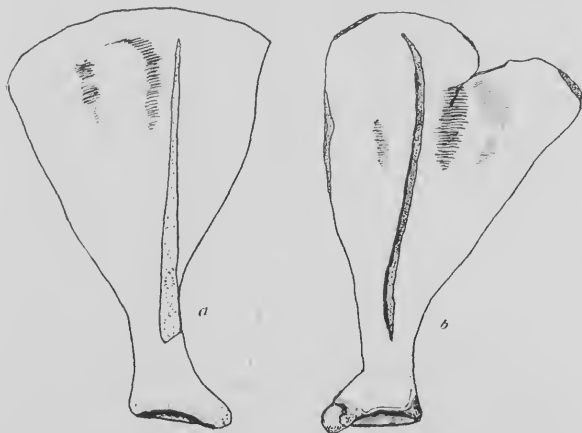


FIG. 41.—Scapula divination, Algonquin of River Desert, foretelling: *a*, separation of traveling companions; *b*, non-delivery of message

saying that if another individual were present his likeness would appear on the plate of the bone when the burning began. An analogy with the camera! She told me, however, that she would hold the dried shoulder-blade before the coals of

her fire and think of the person in whose interests she was seeking information of the future. The bony tissue would crack and scorch when it became overheated, she declared, and by the nature of the burnt markings she would determine the augury. She expected the scapula to produce an answer to "what she wished to know." And to illustrate her confidence in the belief she added that she had occasionally been able to foretell by this means that someone was coming from afar.

The rite was undertaken several days before my proposed departure from the settlement. The next morning I went to her to receive my forecast. She produced the bones which showed cracks and burns as indicated by shading in the accompanying sketches (fig. 41), giving me the following interpretations of the marks: *a* announces that I and my brother, who were traveling in company at the time, would soon separate, both going in different directions; *b* denotes that while the two of us were still together, before separating (referring to the burnings on the right side of the "spine" of the scapula indicated by dotting), one of us would miss a message, in the form of a letter (the shading to the left of the "spine"), she assumed, that was coming toward us. In her first reading Mrs. Buckshot was only moderately clever. She could have inferred from former con-

versations that upon our departure we intended taking opposite directions of travel. She was not surprised in learning that she was right, as usual. In the second she made a clever guess; for I learned later that a dispatch had been wired to me from

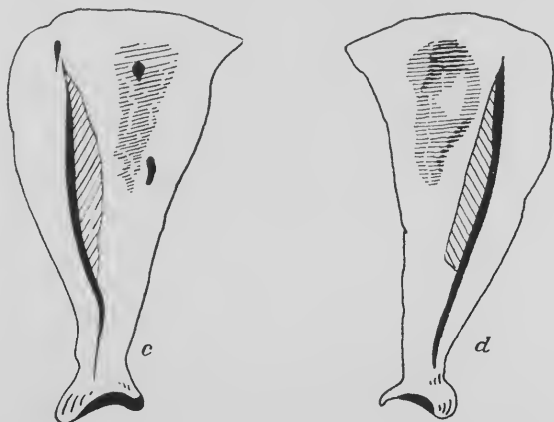


FIG. 41A.—Hare-scapula divination showing: *c*, coming of a letter; *d*, a visitor in the house

my home, which had to be returned as not possible to be delivered!

In 1928 again, when I arrived unexpectedly at the village near Maniwaki, Mrs. Buckshot announced her certain expectation of seeing me and of having had forewarning of a letter that was some weeks

before received from me. She had ascertained these events by hare-scapula scorching, and produced the specimens (fig. 41A) as exhibits. In *c* the burnt spot within the scorched area denoted the letter later received; the little hook at the lower right side was a "pointer" to it. In *d* the light unburned blotch inside the burnt oval represented me as a visitor inside her hut.

The informant called her performance by several terms, the direct one being *kuas'ábándjigən*, "fortune telling" (cognate with Montagnais *kwacábatcigən*, "conjuring"); others, *mažínages'ige*, "signs produced by markings," or "writing," and *andóganas'ige*, "foretelling."

While discussing the topic of shoulder-blade divination with the informant, I learned also that in this band the pelvic-bone of the beaver is well known as a device in hunting divination. The method is identical with that so frequently played by the Montagnais-Naskapi as I have seen it, and also recorded for the surrounding bands by Dr. Cooper, as I learn through correspondence, and by Mr. Frederick Johnson, who proved its occurrence among the Algonquin of Golden Lake, Ontario, last summer. Dr. Davidson traces it among the Têtes de Boule. The hunter resorts to the beaver-pelvis game to learn in advance whether he will secure a beaver upon his next hunting trip, and

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of which sex it will be. Holding the pelvis in one hand, he raises it above his head, and with the index finger of the other hand tries to penetrate the orifice or the pelvic socket. If his finger-aim is correct, the augury is in the affirmative in the River Desert forecasting.

Concerning the third doctrine of divination in the north, that known as scrying, or lekanomancy (gazing into a vessel of water or at some article of dress or equipment bearing decorative designs, as among the Montagnais-Naskapi), my informant was apparently ignorant, though I do not doubt that it would be revealed here by a more extended inquiry among the hunters of the older generation.

Other methods of hunting divination recorded in the band are:

The tossing up of three otter feet was mentioned as a means of determining the winner in games of chance. The three palms upcount as the winning throw. The tossing-up is done three times for a majority winning.

Tossing-up a muskrat skull indicates, by the direction toward which the nose points, who in a gathering is to be married first, to have luck, or, in a more frivolous sense, is the worst liar present. It is merely a pastime, not taken seriously.

A porcupine skull thrown into the fire will cry

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out *wi++* if the hunter is destined to have good luck on his next hunt.

When a partridge has been killed the hunter warms its feet and pulls off the skin. If there is blood on the flesh of the toes, it denotes good luck in hunting the next day. When the gall of a partridge just killed is found to be big, like a man's thumb, the sign declares that the hunter will soon kill a moose.

I inquired among River Desert hunters for the Timagami practice of burning a bone stuck in the ground or snow, observing in which quarter the burnt piece turned or fell to learn where next to travel for game.² But it was not recalled there.

² F. G. Speck, *Myths and Folk-lore of the Timiskaming and Timagami Ojibwa*, Ottawa, 1915, p. 81.

THE ALGONQUIN AT GOLDEN LAKE, ONTARIO¹

FREDERICK JOHNSON

THE Algonquin at Golden Lake, Ontario, calling themselves "*Ininwezji*," which they translate as meaning "we people here alone," numbered 164

¹ This note by Mr. Johnson, who commenced his anthropological studies under Dr. Frank G. Speck of the University of Pennsylvania, accompanied a collection illustrating the material

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according to the census of 1924. The large increase in number since 1900, when the census reported a population of 86, is due largely to the fact that the scattered members of this band have moved in to the reservation from the outlying districts. Their neighbors on the south, the now friendly Iroquois, are known to them as "*Not-awéuts*." To the west are the Missisauga, known as "*Missisági*." On the east and north I was told that there were more people of the Algonquin tribe, but of different bands.² Inquiring further, my informants said that north of the Algonquin were the "*Têtes de Búwanok*" and to the eastward were the "*Mígimaks*."

The boundaries of the land over which this band roamed it has not yet been possible to determine. It is remembered that family hunting territories existed, but no one was found who remembered enough details concerning them to be worthy of attention. It is safe to say, however, that the band has made its summer headquarters about Golden Lake for several centuries. I believe that

culture of the Algonquin at Golden Lake, Ontario, gathered by Mr. Johnson for the Museum in the spring of 1927. The account may be regarded as preliminary to a more detailed article on the Indians referred to, which will be published by the Museum later.

² NOTE.—I learned from the Algonquin of River Desert that the name *Nozēbi'wininiwag*, "Pike-water people," was applied to the Golden Lake Band.—F. G. SPECK.

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further investigation among these people will bring to light more information on the matter.

The Golden Lake Algonquin have evidently been in contact with the Iroquois for a considerable period, as is illustrated by several articles in the collection gathered during the spring of 1927. The cradle-board and some of the ash-splint baskets correspond closely to the type found among the Iroquois. The basswood mats are made in the same manner as the Iroquois cornhusk mats; the leggings show similar influence, in that they are cut to a pattern and decorated with a design common to both. Women's broadcloth costumes decorated with silk appliqué and silver brooches are found among the possessions of the older people.

Bark receptacles sewed with spruce-root, similar in form and technique to those of the northern and eastern Indians, are common among these people. Porcupine quillwork is remembered, but the technique has disappeared. The braiding of basswood mats is well known, but the making of fiber bags, though known by hearsay from other people, is not and has not been done at Golden Lake.

Splint baskets of several shapes and for all uses are made by a number of these people, but from a glance the industry seems relatively new to this band. These baskets are simply made with the

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common weaves, only one in the collection having a basswood "binder" around the bottom and a weave different from the "over-one under-one" type. The only known means of decoration for these baskets is by weaving into the walls of the basket strips of red-ash splints—another probable influence from southern sources, perhaps the Iroquois.

Other articles of the economic life are netted snowshoes with the accompanying tools, and a form of snowshoe made entirely of wood (specimens of the same form from River Desert Algonquin, Timagami, Penobscot, and Malecite are in the National Museum of Canada in Ottawa), conical and square birch-bark wigwams, a built-up sledge which was formerly pulled by dogs, moose-hide pack-straps, and deer- and moose-skin clothing. Moccasins of the older type have a rounded vamp, but recently the "deer-nosed" moccasin, made with a vertical seam at the toe, has come into vogue. Bark canoes are still made at Golden Lake, while one informant described a dugout canoe of cedar which had been made there. The canoes are of the Ojibwa style with the pointed ends and graceful lines.

The greater proportion of the bark articles are decorated with either positive or negative designs. The motives are realistic, conventional, or geomet-

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rical, and may be found either in the decorative art of the Plains tribes, the Central Algonkian, the Ojibwa, or the Montagnais.

While there have been no Indian dances at Golden Lake within the memory of the oldest people there, it is remembered that in olden times the drums were made of a hollow log having two heads held on by hoops and tightened by means of thongs. A rattle was made by stringing dried turtle's feet on a thin stick.

The family was the unit of social organization, living upon the proscribed hunting territory. Inquiry failed to produce any evidence of exogamy. The Golden Lake people are governed at present by a chief, elected for life, who has charge of the reservation of 1500 acres and acts according to the direction of the Canadian Department of Indian Affairs. Sexual conduct among the younger people was very loose during my stay at the reservation and was the cause of much consternation to the older people, who are doing their best to check it. A similar observation, it may be worth adding, has been made recently by investigators among other bands of the Algonquin proper.

Before the people at Golden Lake became devout Catholics, their religious beliefs and superstitions included the youth's fast-vigil for the purpose of acquiring, through dreams, the *ndodémən*, or "my

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guardian spirit." The practice of scapulimancy and other methods of divination were also indulged in. Professional and non-professional conjurors held their individual ceremonies in a sweat-lodge which was similar in all respects to that used by the Montagnais-Naskapi.

The Golden Lake Algonquin attracted interest for the reason that they represent a branch of the Algonquin proper living south of the Ottawa river. Contacts were looked for in the direction of the Iroquois, Missisauga, and Eastern Ojibwa influence. No other investigator had touched the band, nor do the collections of the National Museum of Canada contain objects from them, hence those now in the Museum of the American Indian, Heye Foundation, represent the only material from the group in scientific hands at the present time.

AN IMMENSE POMO BASKET

ARTHUR WOODWARD

OF ALL Indian basket-makers the Pomo of California, by reason of their well-known ingenuity and dexterity, are perhaps the best when every aspect of their work is considered. Some of their baskets are so tiny that half a dozen or more of the

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most diminutive ones might be crowded into a pill bottle. On the other hand, the same weavers make baskets so large that two or three persons can easily stand in one.



FIG. 42.—An immense Pomo basket. Diameter, 4 ft.;
depth, $17\frac{1}{2}$ in. (15/4229)

Recently the Museum collection has been enriched, through the gift of Mrs. Thea Heye, by a Pomo basket possibly as large, if not larger, than

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any other Pomo basket known. This example, shown in the accompanying illustrations, is four feet in diameter and seventeen and a half inches



FIG. 43.—An immense Pomo basket

deep. It is of multiple rod foundation, with 164 coils ranging in size from an eighth of an inch at the center of the coils in the bottom to half an inch at the finished rim. Each of the young

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ladies seated in the large basket holds a tiny one in her fingers (fig. 42.).

In all likelihood the materials used are either willow or hazel splints for the heavy foundation



FIG. 44.—The pattern on the bottom of the Pomo basket

(those two materials being used almost exclusively by the Pomo in forming the foundation of their baskets), with a starting coil of sedge or of other

pliable fiber. The coil wrapping is probably of two materials, the white being either the dressed split root of sedge (*Carex barbara*) or the split fibers of the root of the digger pine (*Pinus sabiniana*), both materials being used to produce the white background of the fine and coarse coiled ware respectively. The black material used for accentuating the designs on the basket coils is probably either a part of the root-stock of the bulrush (*Scirpus maritimus*), which is often used for this purpose, or the outersplit bark of redbud (*Cercis occidentalis*), which changes from reddish to dead-black when soaked in water. Still another black material employed is the root fiber of bracken (*Pteridium aquilinum*). Absolute identification of the coil wrapping materials is difficult in this case, since nothing is known of the history of the basket or its maker.

The decorative motive is a form of the common zigzag pattern used so extensively by the Pomo (fig. 44). It will be noted that there are but six radiating step or zigzag coils which form most of the pattern. According to Dr. Barrett,¹ almost any combination of the double row of isosceles triangles with some form of zigzag through its middle is termed by the Pomo "design empty-in-the-middle zigzag lead." As a further means of

¹S. A. Barrett, Pomo Indian Basketry, *Univ. Calif. Publ. Amer. Archaeol. and Ethnol.*, VII, no. 3, Berkeley, Dec. 1908.

decoration, forty-three thick white clam-shell beads are sewed to the rim in three groups.

Such enormous baskets were generally used as storage receptacles, and those of an elliptical shape often served as containers of sacred paraphernalia or were given to friends.²

² See W. C. Orchard, An Unusual Pomo Basket, *Indian Notes*, vol. II, pp. 102-109, April 1925.

RUINS IN SOUTHWESTERN COLORADO

ERNEST INGERSOLL

[NOTE.—MR. ERNEST INGERSOLL, of New York, has kindly given to the Museum library his only excerpt of a communication which he sent from Denver, Colorado, October 25, 1874, to the New York *Tribune* and which appeared in its issue of November 3d following. This article, which treats of the discovery of prehistoric habitations in the valley of the Mancos, southwestern Colorado, is of peculiar interest because it was the first published account of the archeological remains of the region noted, the "Report of W. H. Jackson on Ancient Ruins in Southwestern Colorado," which quotes Mr. Ingersoll's account of the legend associated with the ruins, not appearing until a year later.¹ Extracts from this letter, with illustrations from Jackson's Report, were quoted in Bancroft's *Native Races*, vol. IV, *Antiquities*, pp. 719-29 (New York, 1875).

Of interest also in connection with the observations of pioneer American explorers in the Southwest is a letter of Mr. Jackson to Mr. William H. Holmes, dated Fort Defiance, Arizona Territory, April 27th, 1877, published in the *American Anthropologist* for January-March, 1927, and reprinted in *El Palacio*, Santa Fe, June 11.]

¹ See *Bull. U. S. Geol. and Geog. Surv. of the Territories*, vol. 1, ser. 2, pp. 17-38, pl. I-III, Washington 1875; also [*Eighth*] *Ann. Rep. for the year 1874*, pp. 367-381, pl. I-VIII, Washington, 1876.

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(FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNE)

DENVER, COL. TER., Oct. 25.—We had heard, before leaving Denver, strange stories told by prospectors who claimed to have seen in the southwestern corner of Colorado wonderful ruins of great extent and surprising architecture, entirely different from anything before observed in the country. It was impossible to ascertain anything definite with respect to the exact character or whereabouts of these reported ancient dwellings: but as other duties also led the photographic party of the Survey into that portion, the careful investigation of whatever facts gave foundation to the rumors was especially enjoined upon them. The instructions were complied with during the first half of September, in what manner and with what result I propose this letter shall tell.²

² PERSONAL NOTE.—I hope the literary critic will scan these pages with indulgence. I was hardly more than a boy when the original letter was written, and lacked any newspaper experience or training. The interest of the document, as I understand it, lies, however, in its historical rather than its literary aspect, so I let it stand precisely as written; and it is most gratifying to me that this Museum considers it worthy of preservation by the present reproduction. I am, nevertheless, somewhat abashed to find that I was so certain as to the exact use of and purpose of several of the tower-like and other buildings in respect to which I might well have been more cautious. The "Survey" mentioned, to which I was officially attached as "zoologist," was the U. S. Geological and Geographical Survey of the Territories in charge of Dr. F. V. Hayden. The half-tone illustrations are from photographs made on the trip by Mr. William H. Jackson, now a resident of Washington.—E. I.

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But a little preliminary geography is necessary. Just along the south-western border of Colorado the mountains sink almost abruptly into plains, which stretch away to the Gila and Colorado Rivers. Rising in northern New-Mexico, at the end of the main range of the Rocky Mountains, which here stops short, and flowing south and west into Arizona, thence north into Utah 25 or 30 miles west of the Colorado line, then gradually westward into the Colorado River, is the Rio San Juan, the largest river of this district. It receives but one tributary of consequence from the south, but from the north many streams draining the southern slopes of the mountains, the principal of which are the Rio Pietra [Piedra], Rio Las Animas, and its branch the Florida, Rio La Plata, Rio Mancos, and Montezuma Creek, naming them from east to west.

Leaving the main camp stationed in Baker's Park at the head of the Las Animas, Mr. Jackson and myself with two muleteers, Steve and Bob, took the smallest possible outfit, except of cartridges, and started for a rapid reconnoissance of the valleys of these rivers in which we hoped to find what we sought.

Our first and second days' marches carried us across high, rugged, volcanic mountains, wild and picturesque and full of grizzlies, and down into

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Animas Park, which is a succession of grassy valleys, diversified by frequent groves, and seemingly always warm and lovely. A few adventurous ranchmen have located here, and raise splendid crops. From here across to the La Plata is a day's pleasant ride. At the La Plata we found a jolly camp of old Californians preparing to work the gold-placers. Their leader was Capt. John Moss, a New-Englander by birth, who, possessed with a roving spirit, went West when a mere boy and has ever since remained there, if anywhere. But to his immense experience of life and adventure he has added much knowledge of science and literature, is as familiar with the streets and drawing-rooms of New-York, London, Paris, Rio Janeiro, and San Francisco, as with Ute and Navajo teepees or their labyrinth of trails across the distracted jumble of mountains. He fully understood the languages and customs of all the southern tribes west of the mountains, and we were very glad to accept of his proffered guidance and entertaining company, and to learn that our search would not be a fruitless one.

THE SANDSTONE HOUSE OF FORMER TIMES

Proceeding west 15 miles and descending some 2,000 feet, we struck the Rio Mancos a few miles down where we began to come upon mounds of

earth which had accumulated over fallen houses, and about which were strewn an abundance of fragments of pottery variously painted in colors, often glazed within, and impressed in various designs without. Then the perpendicular walls that hemmed in the valley began to contract, and for the next ten miles the trail led over rocks which were anything but easy to traverse. That night we camped under some forlorn cedars, just beneath a bluff a thousand or so feet high, which for the upper half was absolutely vertical. This was the edge of the table-land, or *mesa* [Mesa Verde], which stretches over hundreds of square miles hereabouts, and is cleft by these great cracks or cañons through which the drainage of the country finds its way into the great Colorado.

In wandering about after our frugal supper we thought we saw something like a house away up on the face of this bluff, and two of us, running the risk of being overtaken by darkness, clambered over the talus of loose *débris*, across a great stratum of pure coal, and, by dint of much pushing and hauling up to the ledge upon which it stood. We came down abundantly satisfied, and next morning carried up our photographic kit and got some superb negatives. There, 700 measured feet above the valley, perched on a little ledge only just large enough to hold it, was a two-story house made of

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finely-cut sandstone, each block about 14 x 6 inches, accurately fitted and set in mortar now harder than the stone itself. The floor was the ledge upon which it rested, and the roof the overhanging rock. There were three rooms upon the ground floor, each one 6 by 9 feet, with partition walls of faced stone. Between the stories was originally a wood floor, traces of which still remained, as did also the cedar sticks set in the wall over the windows and door; but this was over the front room only, the height of the rocky roof be-



FIG. 45.—Two-story house in the escarpment of Mancos cañon, 800 feet vertically above the stream at its base

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hind not being sufficient to allow an attic there. Each of the stories was six feet in height, and all the rooms, up stairs and down, were nicely plastered and painted what now looks a dull brick-red color, with a white band along the floor like a base-board. There was a low doorway from the ledge into the lower story, and another above, showing that the upper chamber was entered from without. The windows were large, square apertures, with no indication of any glazing or shutters. They commanded a view of the whole valley for many miles. Near the house several convenient little niches in the rock were built into better shape, as though they had been used as cupboards or caches; and behind it a semi-circular wall inclosing the angle of the house and cliff formed a water-reservoir holding two and a half hogsheads. The water was taken out of this from a window of the upper room, and the outer wall was carried up high, so as to protect one so engaged from missiles from below.³ In front of the house, which was the left side to one facing the bluff, an esplanade had been built to widen the narrow ledge and probably furnish a commodious place for a kitchen. The abutments which supported it were founded upon

³ This, of course, was guesswork. It now seems rather more likely to have been intended as a storage-place for corn (maize).
—E. I.

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a steeply inclined smooth face of rock; yet so consummate was their masonry that these abutments still stand, although it would seem that a pound's weight might slide them off.

INNUMERABLE GROUPS OF DESTROYED EDIFICES

Searching further in this vicinity we found remains of many houses on the same ledge, and some perfect ones above it quite inaccessible. The rocks also bore some inscriptions—unintelligible hieroglyphics for the most part—reminding one of those given by Lieut. Whipple in the third volume of the Pacific Railroad Reports. All these facts were carefully photographed and recorded.

Leaving here we soon came upon traces of houses in the bottom of the valley in the greatest profusion, nearly all of which were entirely destroyed, and broken pottery everywhere abounded. The majority of the buildings were square, but many round, and one sort of ruin always showed two square buildings with very deep cellars under them and a round tower between them, seemingly for watch and defense. In several cases a large part of this tower was still standing. These latter ones, judging from the analogy of the underground workshops of the present Moquis, were manufactories of utensils and implements.

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Another isolated ruin that attracted our attention particularly consisted of two perfectly circular walls of cut stone, one within the other. The diameter of the inner circle was 22 feet and of the outer 33 feet. The walls were thick and were perforated apparently by three equi-distant doorways. Was this a temple?



FIG. 46.—Round tower in Mancos cañon, with double walls

We continued to meet with these groups of destroyed edifices all day, but nothing of especial interest except two or three round towers, and no perfect cliff houses, until next morning, when a little cave high up from the ground was found, which had been utilized as a homestead by being

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built full of low houses communicating with one another, some of which were intact, and had been appropriated by wild animals. About these dwellings were more hieroglyphics scratched on the wall, and plenty of pottery, but no implements. Further on were similar but rather ruder structures on a rocky bluff, but so strongly were they put together that the tooth of time had found them hard gnawing; and in one instance, while that portion of the cliff upon which a certain house rested had cracked off and fallen away some distance without rolling; the house itself had remained solid and upright. Traces of the trails to many of these dwellings, and the steps cut in the rock, were still visible, and were useful indications of the proximity of buildings otherwise unnoticed.

A STREET A THOUSAND FEET DEEP

We were now getting fairly away from the mountains and approaching the great, sandy, alkaline plains of the San Juan River. Our valley of the Mancos was gradually widening, but still on either hand rose the perpendicular sides of the mesa, composed of horizontal strata of red and white sandstone chiseled by the weather into rugged ledges and prominences, indented by great bays or side-cañons, and banked up at the foot by taluses of the gray marl which lay beneath it. Imagine

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East River 1,000 or 1,200 feet deep, and drained dry, the piers and slips on both sides made of red sandstone and extending down to that depth, and yourself at the bottom, gazing up for human



FIG. 47.—Wall of Mancos cañon, on the face of which, near the top, was a small cliff-dwelling

habitations far above you. In such a picture you have a tolerable idea of this Cañon of the Rio Mancos.

Keeping close under the mesa on the western side—you never find houses on the eastern cliff

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of a cañon, where the morning sun, which they adored, could not strike them full with its first beams—one of us espied what he thought to be a house on the face of a particularly high and smooth portion of the precipice, which there jutted out into a promontory, up the sides of which it seemed possible to climb to the top of the mesa above the house, whence it might be possible to crawl down to it. Fired with the hope of finding some valuable relics of household furniture in such a place, the Captain [Moss] and Bob started for the top and disappeared behind the rocks while we busied ourselves in getting ready the photographic apparatus. After a while an inarticulate sound floated down to us, and looking up we beheld the Captain, diminished to the size of a cricket, creeping on hands and knees along what seemed to me a perfectly smooth vertical face of rock. He had got where [as it appeared to us below] he could not retreat, and it seemed equally impossible to go ahead.

A TRAGIC INCIDENT

There was a moment of suspense, then came a cry that stopped the beating of our hearts as we watched with bated breath a dark object, no larger than a cricket, whirling, spinning, dropping through that awful space, growing larger as it

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neared the earth, till it fell with muffled thud on the cruel sharp rocks below. But ere we could reach it, another object seemed to fall backward from the highest point and reeled down through the flooding sunshine, casting its flying shadow on the brilliant bluff, gathering dreadful momentum with which to dash its poor self dead on the dentless stones beneath.

The Captain had thrown down his boots.

He was still there, crawling carefully along, clinging to the wall like a lizard, till finally a broader ledge was reached; and, having the nerve of an athlete, he got safely to the house. He found it perfect, almost semi-circular in shape, of the finest workmanship yet seen, all the stones being cut true, a foot wide, 16 inches long and 3 inches thick, ground perfectly smooth on the inside so as to require no plastering. It was about 20 by 6 feet in interior dimensions and 6 feet high. The door and window were bounded by jambs, sills and caps of single flat stones. Yet all this was done, so far as we can learn, with no other tools than those made of stone; no implements of any kind were, however, found here. Overhanging the house and fully 800 feet from the ground was a thin projecting shelf of rock. Upon this bracket Bob was now to be seen dancing about in a very lively manner, and endeavoring to get below. It

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would have somewhat damped his ardor if he had known how thin a stratum held him from the voyage the Captain's boots had taken! At any rate he turned pale when he got down and saw where he had unconsciously been.

INTERESTING REMAINS OF INDIAN LIFE

Photographs and sketches completed, we pushed on, rode 20 miles or more, and camped just over the Utah line, two miles beyond Aztec Springs, which, for the first time in the Captain's experience, were dry. It was a sore disappointment to us all. There were about these springs, which are at the base of the Ute Mountain, the natural corner-post of four Territories, formerly many large buildings, the relics of which are very impressive. One of them is 200 feet square, with a wall 20 feet thick, and inclosed in the center a circular building 100 feet in circumference. Another near by was 100 feet square, with equally thick walls, and was divided north and south by a very heavy partition. This building communicated with the great stone reservoir about the springs. These heavy walls were constructed of outer strong walls of cut sandstone regularly laid in mortar, filled in with firmly packed fragments of stone, chiefly a reddish fossiliferous limestone containing a profusion of beautiful fossil shells—especially *Ammonites* and *Bacul-*

lites. Some portions of the wall still stand 20 or 30 feet in height, but, judging from the amount of material thrown down, the building must originally have been a very lofty one. What puzzled me was to place the entrance, or to satisfy myself that there had been any at all on the ground floor. About these large edifices were traces of smaller ones, covering half a square mile, and out in the plain another small village indicated by a collection of knolls. Scarcely anything now but white sage grows thereabouts, but there is reason to believe that in those old times [the land] was under careful cultivation.

Our next day's march was westerly, leaving the mesa-bluffs on our right to [fall] gradually behind. The road was an interesting one intellectually, but not at all so physically—dry, hot, dusty, long and wearisome. We passed a number of quite perfect houses, perched high up on rocky bluffs, and many other remains. One, I remember, occupied the whole apex of a great conical boulder as big as two Dutch barns, that ages ago had become detached from its mother mountain and rolled out into the valley. Another worth mention was a round tower, beautifully laid up, which surmounted an immense boulder that had somehow rolled to the very verge of a lofty cliff overlooking the whole valley. This was a watch-tower, and



FIG. 48.—Characteristic ruins in the San Juan valley

we were told that almost all high points were occupied by such sentinel-boxes. From it a deeply worn, devious trail led up over the edge of the mesa, by following which we should, no doubt, have found a whole town. But this was only a reconnoissance, and we could not now stop to follow out all indications.

[NOTE.—In this part of our reconnoissance we hurriedly investigated several dry cañons, or gulches, tributary to the San Juan from the north, the most notable of which were those of McElmo creek and the Hovenweep. It is unaccountable

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that this fact was not even mentioned in my letter. All of them contained ruins, both on the floor of the valleys and on their walls. The cañon of McElmo creek was especially productive of interesting remains; and in one place I personally discovered several houses in contiguous cliff-caves, most of which were in good repair.—E. I.]



FIG. 49.—Round watch-tower (?) on a lofty detached rock

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THE VALLEY OF DEATH

Time was short, and we must gallop on to where tradition tells us the last great battle was fought, the last stand made against the invaders into whose rude grasp they must surrender their homes. Toward night we reached it. The bluffs at our right had sunk into low banks of solid red sand-



FIG. 50.—Cliff-dwelling in a cañon near Fortified Rock, discovered by Ernest Ingersoll

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FIG. 51.—Battle Rock on the McElmo

stone, while at the base, on the left, frowned tall rock-buttres; and the barren hills sloped away to the south behind them. Ahead the valley closed into a cañon, and where we stand and off to the right, the surface is a succession of low domes of bare sandstone, worn into gullies and chiseled into

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pot-holes by ancient rivers and modern rains, devoid of soil, supporting only a few stunted cedars rooted in the crannies, bleached and ghastly and garish under the September sun. Brilliant cliffs, weirdly carved by Titans, ranged themselves behind; and right in the foreground, thrust up through the very center of one of these sandstone domes, stood a ragged christone [criston]—a volcanic dike—thin, shattered, and comb-like. It was a scene of despair and desolation, enhanced rather than softened and humanized by the two great stone towers that stood near by, and the fragments of heavy walls that once defended every approach to the habitations about the christone. Climbing carefully to the top of the dike, mapping out the plan of the ancient fortifications, listening to the fearful concussion of a stone hurled from the top, feeling how absolutely safe a garrison would be there so long as they could hold out against hunger and thirst, it required but little faith to believe the tradition of this valley of death, whose broad slopes of white sandstone were once crimsoned and recrimsoned with human blood.

THE TRADITION OF THE VALLEY

The story is this: Formerly the aborigines inhabited all this country we had been over as far

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west as the head waters of the San Juan, as far north as the Rio Dolores, west some distance into Utah, and south and south-west throughout Arizona and on down into Mexico. They had lived there from time immemorial—since the earth was a small island, which augmented as its inhabitants multiplied. They cultivated the valley, fashioned whatever utensils and tools they needed very neatly and handsomely out of clay and wood and stone, not knowing any of the useful metals, built their homes and kept their flocks and herds in the fertile river-bottoms, and worshiped the sun. They were an eminently peaceful and prosperous people, living by agriculture rather than by the chase. About a thousand years ago, however, they were visited by savage strangers from the North, whom they treated hospitably. Soon these visits became more frequent and annoying. Then their troublesome neighbors—ancestors of the present Utes—began to forage upon them, and at last to massacre them and devastate their farms; so, to save their lives at least, they built houses high upon the cliffs, where they could store food and hide away till the raiders left. But one Summer the invaders did not go back to their mountains as the people expected, but brought their families with them and settled down. So driven from their homes and lands, starving in their little niches on the high



FIG. 52.—Ruin at the head of McElmo cañon

cliffs, they could only steal away during the night, and wander across the cheerless uplands. To one who has traveled these steppes, such a flight seems terrible, and the mind hesitates to picture the suffering of the sad fugitives.

At the christone they halted and probably found friends, for the rocks and caves are full of the nests of these human wrens and swallows. Here they collected, erected stone fortifications and watch-

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towers, dug reservoirs in the rocks to hold a supply of water, which in all cases is precarious in this latitude, and once more stood at bay. Their foes came, and for one long month fought and were beaten back, and returned day after day to the



FIG. 53.—Fortified rock on the McElmo

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attack as merciless and inevitable as the tide. Meanwhile the families of the defenders were evacuating and moving south, and bravely did their protectors shield them till they were all safely a hundred miles away. The besiegers were beaten back and went away. But the narrative tells us that the hollows of the rocks were filled to the brim with the mingled blood of conquerors and conquered, and red veins of it ran down into the cañon. It was such a victory as they could not afford to gain again, and they were glad when the long fight was over to follow their wives and little ones to the South. There in the deserts of Arizona, on well nigh unapproachable isolated bluffs, they built new towns, and their few descendants—the Moquis—live in them to this day, preserving more carefully and purely the history and veneration of their forefathers than their skill or wisdom. It was from one of their old men that this traditional sketch was obtained.

This is but a picture here and there of one fortnight among these prehistoric ruins. Ten times as much might be said, but limits forbid. Suffice it to say that no item will be forgotten or neglected that can throw any light on this intensely interesting phase of the aboriginal history of our country, and no opportunity let slip to elucidate further the origin and character of these antiquities.

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SOME PORTRAITS OF THAYENDANEGBA

F. W. HODGE

THAYENDANEGBA (*Thayēñdanékēn'*), commonly known as Joseph Brant, the celebrated Mohawk chieftain (1742-1807), was the subject of a number of portraits by more or less celebrated artists, most of which were made during Brant's visits to England. One of these, according to Stone,¹ was made by an unknown artist at the request of James Boswell in 1776 and represents the subject in the gala costume of a chief as he appeared at court; this was reproduced in *The London Magazine* of the same year (our fig. 54). Another portrait was made during the same visit by George Romney for the Earl of Warwick, from a print of which the portrait in volume 1 of Stone's work was engraved by A. Dick, a well known and skilful artist of New York.² Among the reproductions of the Romney picture is that of a mezzotint of 1779 in the New York Public Library, which appears in F. W. Halsey's *The Old New York Frontier* (New York, 1902). An old lithograph of this, by an unknown artist, and with the head in re-

¹ Stone, William L., *Life of Joseph Brant—Thayendanegea*, 2 vols., Cooperstown, N. Y., 1845.

² Since this was written the original Romney has been traced, through information kindly furnished by Charles J. Dunlap, Esq., to the Canadian Legation at Washington.

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FIG. 54.—The Brant portrait from *The London Magazine* of 1776

versed position, is shown in fig. 55. In 1786, again in England, Brant's features were portrayed for the Duke of Northumberland, "and a fourth time, during the same visit, in order to present his

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Tuyadaneega.

FIG. 55.—Early lithograph adapted from the Romney portrait
(Collection of Louis Schellbach)

likeness in miniature to his eldest daughter." According also to Stone, Brant's last sitting was to Ezra Ames of Albany, at the request of James Caldwell, Esq., of that city, and was pronounced to be Brant's best portrait.

In *The London Magazine* reference is given to a visit to England by Brant's grandfather in the reign of Queen Anne and the statement made that the portrait of the elder chief was preserved at that time (1776) in the British Museum.³ Joseph was accompanied by Captain Tice, "an officer of English extraction born in America, and who has a settlement just in the neighborhood of the Mohock nation. . . . He and Captain Tice sailed for America early in May . . . We have procured for the satisfaction of our readers, a print of him in the dress of his nation, which gives him a more striking appearance, for when he wore the ordinary European habit, there did not seem to be anything about him that marked preeminence. Upon his tomahawk is carved the first letter of his Christian name, *Joseph*, and his Mohock appel-

³ The portrait referred to is that of one of the "Four Kings of Canada" who accompanied Colonel Philip Schuyler to England in 1710. See *The Four Kings of Canada. Being a Succinct Account of the Four Indian Princes Lately Arriv'd from North America*, etc., London, 1710. "Their portraits were painted and engraved in folio size, and are equally rare with the book itself, of which they never formed a part" (Field, *Indian Bibliography*, 1873).

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lation thus, *Thayendaneken* (pronounced *Theandeneigen*), the *g* being sounded hard as in *get*."

Regarding the Ames portrait of Brant, we are able to record much of its interesting history through the courtesy of Charles J. Dunlap, Esq., of New Rochelle, New York, president of the Westchester County Historical Society, who has communicated to the Museum the following account which was related to Miss Anne S. Van Cortlandt by her mother (Mrs. Pierre Van Cortlandt, daughter of Dr. T. R. Beck of Albany), a few years ago and recently repeated by Miss Van Cortlandt to Mr. Dunlap:

"In 1805⁴ Brandt visited my maternal grandfather, the late James Caldwell, in Albany, and while his guest was solicited by his son, William Caldwell, to sit to Mr. Ezra Ames for his portrait. He declined to do so on the ground of having no Indian dress with him, considering it a compromise to his dignity to be painted in his civilized garb.

"My grandmother, who had been a silent listener to his conversation, was not to be baffled

⁴ In a personal letter Miss Van Cortlandt states that on a card in her possession is written, either by her grandfather, Dr. T. Romeyn Beck, or by Mr. William Caldwell, "Col. Brant, taken in his 61st year, by Ames of Albany, 1805." There is an obvious discrepancy here, as Brant was born in 1742. Miss Van Cortlandt adds that "the date of the painting is undoubtedly correct—the age may be a mistake."



FIG. 56.—Portrait of Brant, painted in 1805 by Ezra Ames,
in possession of Miss Anne S. Van Cortlandt

by this excuse, and putting on her bonnet, quietly slipped away to the store of Mr. Christian Miller, a few doors below her own house in State Street, and purchased some print calico which she quickly transformed into some kind of hunting shirt. A few strings of wampum and a feather or two completed the costume, and Colonel Brant no longer had any excuse for his refusal.

"Mr. Ezra Ames did full justice to his sitter, and the fine portrait for which I possess the receipt in full was the result.

"At William Caldwell's death it was given to his brother-in-law, the late T. Romeyn Beck of Albany. After the death of Dr. Beck it came into my possession and now hangs on the walls of the Manor House [at Croton, New York], while on it is festooned Brant's own sash, given by him to Mr. William Caldwell.

"My grandfather was the man of business Colonel Brant employed."

Through Miss Van Cortlandt's further kindness the Museum has been enabled to make photographs of her Brant portrait, one of which is here reproduced (fig. 56), but without showing the woven sash and the frame. Miss Van Cortlandt mentions that a copy of the portrait was made at one time—evidently the "very faithful copy" painted by George Catlin, an engraving of which was made

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FIG. 57.—The Peale portrait of Brant

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by Dick as the frontispiece of the second volume of Stone's work. We are informed by Mr. Noah T. Clarke, Archeologist of the New York State Museum at Albany, that this portrait, which hung in the main reading-room of the State Library, was destroyed in the burning of the Capitol in 1911.

Another portrait of Brant, by Charles Willson Peale (1741-1827), formerly hung in the State House at Philadelphia, later in Congress Hall, and now is preserved in the Old City Hall at Fifth and Chestnut Streets. We are indebted to Dr. D. S. Davidson of the University of Pennsylvania for this and the following information concerning the portrait, as well as for the photograph reproduced in fig. 57. "There seems to be some doubt as to whether it is of Joseph Brant or someone else," writes Dr. Davidson, "and so it is now labeled 'American Indian Chief' by Charles Willson Peale. The portrait was acquired by the city in 1854 (October 6), being bought at an auction sale conducted by M. Thomas & Sons. In May, 1916, it was temporarily restored and put under glass." There should be no question whatsoever in regard to the Peale portrait, as only a glance is necessary to identify it as that of Brant and that evidently it was painted earlier than the Ames picture, made not very long before the chief's death.

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Some of Brant's portraits have been reproduced a number of times in recent years, but it is not the intention to mention them in this brief paper.

An interesting gleam of light is cast on the character of Brant by Miss Van Cortlandt, who prepared the following memoranda:

"In the winter of 1778, General Philip Van Cortlandt, then in command of the Second New York Regiment, was sent to protect the frontier against Brant who had destroyed much property and murdered several persons. While stationed at Laqhawack [Lackawaxen?], he found that Brant had set fire to a neighboring village, and he started in hot pursuit.

"General Van Cortlandt says in his diary:

"While leaning against a pine tree, awaiting the coming up of my men, Brant ordered a *rifle Indian* to kill me, but he over shot me, the ball passing three inches above my head.'

"Many years after the war, General Van Cortlandt one Sunday morning while attending service in the little church near Croton, noticed a well-dressed person, apparently an Indian, who walked around the little building, approached one of the low windows, rested his elbow on the window-sill and listened to the sermon.

"After leaving the church, General Van Cortlandt made some inquiries and was told that this

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person was Colonel Brant, who, detained on his way to New York, was stopping at Rider's Tavern. He at once drove to the inn and took Colonel Brant to the Manor House, where he dined.

"Among other topics, the pursuit of the Indians at Laqhawack was discussed, and Brant said:

"I ordered one of my best men to pick you off, but you seemed bullet-proof."

"Brant seemed quite content to have failed in his desire, and no doubt General Van Cortlandt was quite as much pleased. Over the hospitable board they fought all their battles over again, and parted in perfect amity.

"The Indians called General Philip Van Cortlandt the White Devil."

A MATINECOC SITE ON LONG ISLAND

F. P. ORCHARD

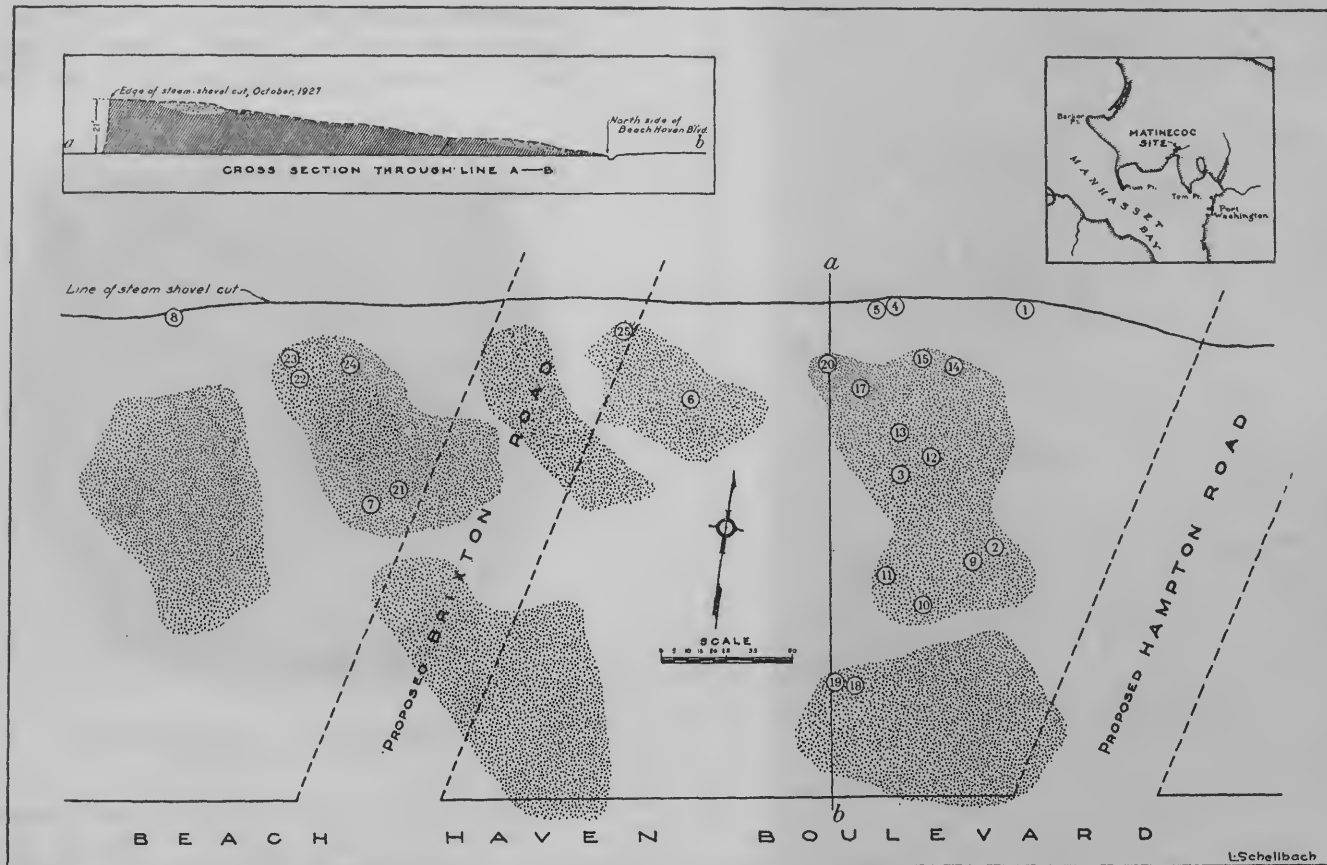
FOR a short time during the summer of 1927 the writer conducted excavations at Beach Haven, Port Washington, on Manhasset bay, Long Island, at a point about five hundred yards west of Sands Point road, where once was situated a village of the Matinecoc, an Algonquian tribe. These people inhabited the northwest coast of the island from Newtown, Queens county, to Smithtown, Suffolk county, having villages at the sites of Flushing,

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Cow Harbor, Glen Cove, Cold Spring, and Huntington; but even before the advent of the whites they had become reduced, probably on account of the hostility of the Iroquois, to whom they paid tribute, so that by the year 1650 only fifty families remained.

Originally the Beach Haven site rose to eighty feet above the water and was heavily wooded, but the greater part has been cut away to provide sand and gravel for building operations, and lately the area has been leveled by the Beach Haven Development Company. Several springs afforded an ample supply of water to the Indian inhabitants, and the natural slope offered shelter from the north winds, while unlimited quantities of fish and mollusks, as well as an abundance of game, insured an excellent supply of animal food, as the presence of bones of bear, deer, and smaller mammals and birds, and of many shells, attests. Many of the larger animal bones had been cracked evidently for the purpose of extracting the marrow.

Scattered throughout the site were numerous pits, from 22 to 84 inches in diameter and from 16 to 73 inches in depth, all found within the dotted areas shown on the accompanying map (pl. 11), which represent the superficial shell deposits. These pits were found where digging had been the easiest, the soil for the greater part being sandy.



THE MATINECOC SITE, SHOWING REFUSE DEPOSITS AND EXCAVATED PITS

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The purpose of the pits was to provide for the disposal of refuse, as well as facilities for steaming mollusks, hence some of the pits were filled with



FIG. 58.—Cooking-pot (restored) found in pit 3.
Height, $7\frac{3}{4}$ in. (15/8600)

ordinary camp sweepings, while others were packed with the shells of oysters, hard and soft clams, scallops, and mussels, with occasionally a few

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conch-shells. Mammal, bird, and fish bones were also numerous in many of the refuse deposits, and the artifacts to be mentioned were also found in them.

The writer wishes to acknowledge the courtesies extended by Messrs Harry and F. L. Goodwin,

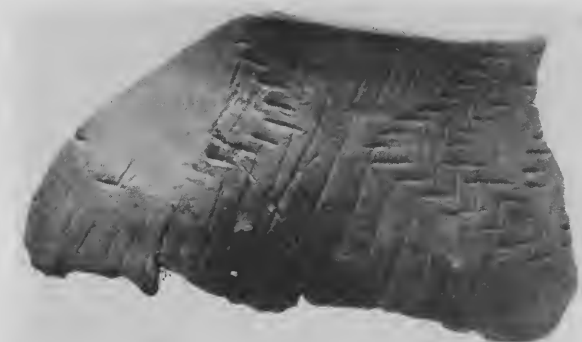


FIG. 59.—Rim fragment of a jar with incised decoration.
Length, $4\frac{1}{2}$ in. (14/7851)

and by the Beach Haven Development Company. Through their friendly interest the Messrs Goodwin made it possible for us to uncover many shell-pits, as well as the burials, by operating their steam-shovel at points where we were not immediately engaged in excavation.

Of the artifacts recovered, chipped implements

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are represented especially by stemmed or notched and triangular arrowpoints. The latter, by far



FIG. 60.—Pottery vessel of Iroquois type with incised decoration, from northern Pennsylvania
(After W. H. Holmes)

the more abundant, are chiefly of quartzite, although some are of yellow jasper and a few of black

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flint. The stemmed points are mainly of quartzite and argillite.

Net-sinkers were fashioned from flattish oval pebbles that were roughly notched by chipping at opposite edges and deeply enough to insure proper fastening to the net.

Hammerstones vary from simple pebbles without intentional alteration to those purposely pitted on two faces as an aid in grasping. All are more or less worn by use.

Stone pestles were used, as shown by many fragments. Some of these implements appear to have been made from long slivers, pecked to remove the sharp edges, and rubbed down with the aid of sand and water on the even surface of another stone.

A mortar with a depression pecked in one side was found, the reverse side showing signs of use in grinding rather than in pounding.

The pottery vessels of the Beach Haven site were of the characteristically Algonquian type, as well as of that class exhibiting strong Iroquois influence. A number of the fragments recovered are similar in pattern to one illustrated by Skinner,¹ having incised decoration from the rim to the slightly bulging body below the neck. An incised

¹ Skinner, A., *Archeology of the New York Coastal Algonkin*, *Anthr. Papers Amer. Mus. Nat. Hist.*, vol. III, p. 223, fig. 35, b, New York, 1909.

vessel found in pit 3 is illustrated in fig. 58 and will be referred to later. The sides and bottom of the vessels were often embellished by means of a cord-wrapped paddle, giving them the appearance of having been pressed with a woven fabric while the clay was moist. One pottery fragment bears



FIG. 61.—Pottery smoking-pipe. Length, 4 in.
(Property of Mr. F. L. Goodwin)

an incised decoration like that of a vessel found in an Iroquois grave in northern Pennsylvania;² both are rounded at the base and each has a slightly constricted neck (figs. 59, 60).

Among the objects of earthenware is a complete plain tubular pipe found with a burial uncovered by a steam shovel, the bowl slightly expanded

² See Holmes, W. H., in *Twentieth Ann. Rep. Bur. Amer. Ethnol.*, pl. cxiv, *b*, Washington, 1903.

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and with a fragment of what had been a bone stem (fig. 61). From the neighboring Cow Harbor site, Mr. Harrington many years ago found a pottery effigy of a human head that had formed part of a pipe bowl.³

Bone implements were few. Two awls, one embellished with an incised decoration at the thick end, the other plain, were found in pit 18. Another bone implement, with a rather blunt point, may have been employed in producing the incised decoration on pottery, as it was found in refuse that had filled a pit where clay had been removed.

A cup consisting of the bony carapace of a box-turtle, scraped and cleaned inside, the ribs having been cut away from the covering to fit it for use, was among the utilitarian objects recovered from pit 18.

The following pits contained objects of greater or lesser interest:

In pit 1 was a fireplace composed of three water-worn stones forming a triangle covering an area of 22 inches by 20 inches, and having a depth of 16 inches. Between the stones was a deposit of charcoal and small fragments of oyster-shell. One straight piece of charcoal, about an inch in diame-

³ See Skinner, *op. cit.*, p. 222, New York, 1909.

ter and eleven inches in length, appeared as if it might have been a handle of an implement, such as a stone ax or possibly a celt.

Pit 2 contained a deposit of broken shells about 24 inches in diameter and 10 inches in depth. The shells were quite compact and lay on sand, four inches deep, which had been subjected to sufficient heat to impart a brick-red color. Below the sand layer was a solid mass of ash, charcoal, and the calcined bones of a child, the surrounding earth being discolored by fire for a depth of 6 inches. Beneath the human remains was a bowl-shape deposit of clam-shells 5 inches in depth.

Pit 3, readily located by the discoloration of the black surface soil, which was composed mostly of charcoal and burned sand, covered a space 34 inches in length by 25 inches in width. The deposit, 23 inches in depth, contained six fire-stones forming a hearth two or three inches from the bottom of the pit. Several small potsherds and cracked animal bones were scattered throughout. At the northwest side of the fireplace lay a cooking-pot in two large fragments, and many small sherds were uncovered nearby (fig. 62). Beneath the larger sherds were fragments of cracked animal bones and several pieces of sturgeon plate. These remains were mixed with what may have been fat which presumably the vessel had con-



FIG. 62.—Cooking-pot at the edge of a fireplace in pit 3.
(15/8600)

tained. The vessel represented by the larger sherds is shown, restored, in fig. 58. Its ornamentation consists of rude horizontal incised lines from the rim to almost half-way down the body.

In pit 4, partly removed by a steam-shovel, was the skeleton of an adult, the skull directed southwestward, the body flexed. The grave soil was much disturbed and mixed with ashes, oyster-

shells, and animal bones. The outline of the grave was 58 inches by 38 inches, and was 36 inches in depth. About 21 inches below the skull was an oval of oyster-shells set on edge about five inches apart, and twelve inches lower was the complete skeleton of a dog, 26 inches from head to tail, the body apparently having been carefully buried (fig. 63).

The remains of a double burial in pit 5, about 12



FIG. 63.—Skeleton of a dog in pit 4

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feet west of the burial described, consisted of the bones of an adult and an adolescent. The grave



FIG. 64.—Grave of an adult and an adolescent in pit 5

outline measured 70 inches by 16 inches, and was 44 inches in depth. The skull of the adult was

directed southwestward; the body lay on its left side, with legs greatly flexed. The bones of the younger person, badly decayed, lay beneath those of the older, its skull directed northwestward (fig. 64). Thirty inches beneath these skeletons were the remains of a dog, represented by little more than stains, excepting the skull and the leg bones.

In pit 7, embedded in a large deposit of shells of oysters, hard-clams, mussels, and scallops, were the remains of another human skeleton. The foot bones were eighteen inches beneath the surface, and the legs and pelvis seven inches deeper. Below these was an indurated deposit of clam-shells, 42 inches in diameter and 50 inches in depth. Several potsherds, a bone awl, and a black flint drill-point were found nearby.

Pit 8 contained a disturbed human burial consisting only of the skull, pelvis, femora, several fragments of ribs, and five vertebræ. A few potsherds and a portion of the stem of a pottery pipe were found in the grave. The grave outline was 39 inches long by 30 inches wide and 38 inches deep.

Pits 9, 10, and 11 contained shells, much charcoal, and mammal and fish bones. They ranged in size from 48 inches in diameter and 42 inches in depth, to 75 inches in diameter and 68 inches in depth.

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The contents of pit 12 consisted of kitchen refuse, including shells, with which were a pitted hammerstone and a rectangular rubbing stone, one face of the latter having been worn flat and almost polished. This deposit was 57 inches in diameter and 48 inches in depth.

Pit 13 contained a deposit of hard-clam shells, with about three inches of ashes at the bottom. The sides of the pit had been subjected to sufficient heat to discolor the earth to an average depth of four inches. This pit had evidently been dug primarily for the purpose of steaming clams, the embers having first been removed and the clams placed between layers of seaweed, the whole then being sealed with earth until the contents were cooked. This deposit filled a depression 69 inches in diameter by 49 inches in depth.

Pits 14, 15, 16, and 17 were filled with shells, the holes evidently having been dug for the sole purpose of disposing of them. The pits were each about 48 inches in diameter and 36 inches in depth.

Pit 18, also designed to contain refuse, was 48 inches in diameter by 35 inches deep. In clearing this pit the turtle-shell cup, four net-sinkers, the two bone awls described, a fragment of a stone pestle, several potsherds, fish and animal bones, and charcoal were found.

Pit 20 was filled with many large oyster-shells,

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the largest being $11\frac{3}{4}$ inches long and $5\frac{1}{2}$ inches wide. The cavity measured 30 inches long, 27 inches wide, and 33 inches deep.

Pit 22 likewise contained a refuse deposit, in this case consisting of many varieties of shellfish, animal bones, a few pot-rim sherds, a fragment of a steatite pipe bowl, a slim quartzite arrowpoint, and a bone awl. The pit measured 74 inches long, 59 inches wide, and 68 inches deep.

Pits 19, 21, 24, and 25 were packed with shells and other refuse and ranged in size from 44 inches in diameter by 32 inches in depth, to 87 inches long, 62 inches wide, and 73 inches deep. They were all rectangular, with rounded bottoms. Many conch-shells, black-fish jaw-bones, and mammal bones were found.

Pit 23 contained a fireplace, 11 inches in depth, covering a space of 29 inches in length and 24 inches in width. Three large irregular field stones formed the hearth, and at its edges were much charcoal and ash, and several potsherds.

OLD CRADLE FROM TAOS, NEW MEXICO

F. W. HODGE

AMONG the recent acquisitions by the Museum is a remarkable old wooden cradle from Taos pueblo, New Mexico, Carved from a single piece

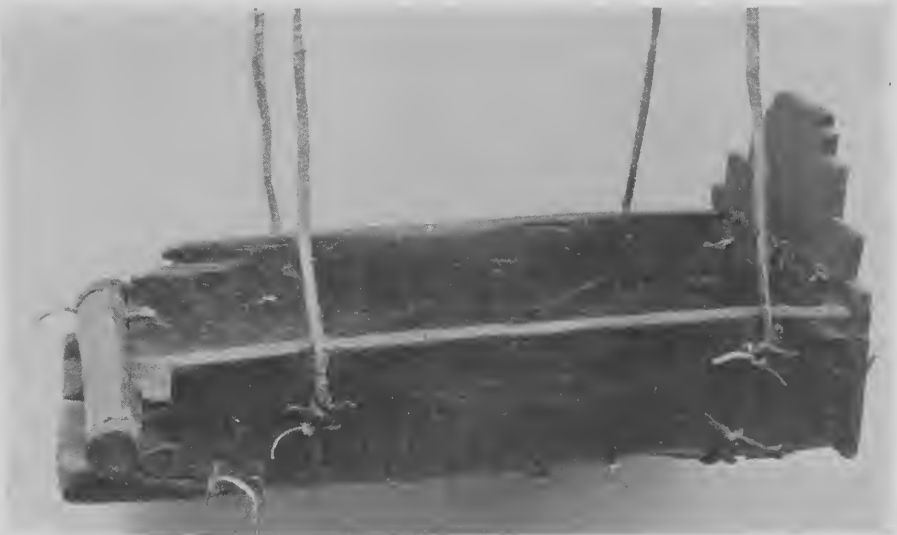


FIG. 65.—Cradle from Taos, New Mexico. (15/4535)

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of cottonwood, the body is $25\frac{1}{2}$ inches long (excluding the extension of the bottom $1\frac{1}{2}$ inch beyond the head-board), and the sides $5\frac{1}{2}$ to $4\frac{1}{2}$ inches high, as they lessen gradually from head to foot. The outside width is from 12 to $12\frac{1}{2}$ inches, and the head-board, consisting of a separate piece, or rather of two fitted pieces drilled and tied together, is $10\frac{1}{2}$ inches in maximum height. The foot of the cradle is a rounded piece of cottonwood averaging $1\frac{1}{2}$ inch in diameter, with a groove cut deeply in the outer half near each end to accommodate the thongs with which it is tied to the sides (fig. 65).

The entire cradle was laboriously shaped by hand with metal tools, and in assembling its parts no nails or pegs were used, all the fastening being done by drilling holes at convenient points and lashing the members with deerskin strips. Probably due to warping after the body of the cradle was carved, there are two open cracks in the bottom from head to foot, necessitating repair by drilling and binding in a manner similar to the fastening of the head-board pieces, there being five pairs of such holes flanking one crack and six pairs the other, irregularly spaced. In each side, about three inches from the head, are two pairs of drilled holes, and about seven inches from the foot in each side is another pair, all of these being necessary to hold in place the rawhide thongs by

which the cradle was swung, hammock-fashion, evidently from the ceiling. When the cradle was in use the pair of suspension thongs passed from the beam or beams downward and around the bottom of the cradle, and so long had it been in service that grooves were abraded by the thongs at the angles of the sides and the bottom; these are especially deep where the thongs nearer the foot of the cradle are in contact with the wood. Further evidence of the long use to which the cradle had been put is afforded by the wear of the edges of the cracks in the bottom, which were not bound together so tightly as to avoid abrasion when the cradle was swung.

The head-board, as well as the foot ends of the sides, are cut in terrace form, typical of Pueblo cloud symbolism. As the head-board rises $5\frac{1}{2}$ inches above the sides, sufficient space above the child's head was afforded to accommodate a protective covering. Centrally near the top of the head-board are two small holes that may have been designed for the attachment of feathers or other talisman; near the center of the base of the cradle is another hole, its edges slightly and coarsely chamfered, as are some of the holes made for binding the cracked bottom. The central hole in the base was not made to receive a setting of turquoise, such as often was done by the Zuñi; nor is it likely

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that a doubly drilled hole in the upper surface of the extension of the bottom of the cradle beyond the head-board, which hole is single on the under side, was made for such purpose.

Altogether this cradle is most unusual, if not unique. In ancient times such Pueblo objects were made of basketry; later they were formed of a flat board usually without sides, such as are in general use at the present time.

TRACING THE PUEBLO BOUNDARY IN NEVADA

M. R. HARRINGTON

JUST how far west and how far north in Nevada did the ancient Pueblo territory extend? This has been a question of considerable interest to students of Southwestern prehistory ever since the discovery of the large group of early Pueblo ruins near St. Thomas in Clark county in the fall of 1924, the group we named Pueblo Grande de Nevada.¹ At that time we were able to trace Pueblo pottery more than two hundred miles northward, to Smith Creek cañon, near Baker, and as far west as Indian Springs, between Las Vegas and Beatty, about fifty miles from the California border.

¹ See *Indian Notes*, vol. II, 1925, p. 74; vol. III, 1926, pp. 69, 172, 274.

But it was not until October, 1927, that the opportunity came to really investigate the question—and even then the time allotted was all too short to obtain thoroughly satisfactory results.

We knew the country from Reno to Lovelock to be entirely barren of Indian pottery of any sort, but we had heard reports of pottery in the upper Humboldt valley in the northeast corner of the state, so we commenced our investigations there. Our procedure was simple, consisting merely of searching in caves and about springs for the tell-tale pottery fragments which furnish so valuable a key to the identity of vanished peoples.

We had not been at work many days when we located a little rockshelter in a cañon back of the Quilici ranch, a few miles west of Wells, and this yielded our first earthenware. Curiously enough, however, this was not Pueblo pottery—that is, not of any variety familiar to us. Nor was it the coarse, dark, crumbly ware made by some Shoshonean tribes, mainly the southern Paiute. The pottery was fairly well made, unpainted, but decorated with rows of tiny indentations—a new variety in the writer's experience.

This cave finished, we hunted in vain for more pottery about Wells, but saw none at all until we found a few fragments in the hands of a young collector at Cobre, some thirty miles to the east,

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which he had picked up while hunting for arrow-heads in the neighborhood. One sherd showed a characteristic black pattern painted upon a gray ground; the other pieces were plain but none the less typically Pueblo.

Our next center for investigation was Ely, which lies one hundred twenty miles farther south and about fifty miles west of Baker, where we had found Pueblo pottery in 1925. Our best site in this district was near a spring about eight miles north of Ely, which yielded many fragments of Pueblo ware as well as a number of sherds of Shoshonean type.

From this point we struck westward across the state, searching carefully about springs and in other likely places, but no more pottery was seen after we left the vicinity of Ely.

Before leaving, however, we saw in a private collection both black-on-gray and black-on-red Pueblo ware from White Rock cañon, which lies about forty miles west of Pioche and one hundred miles south of Ely. This pottery, we were told, had been found in such abundance that it was evident the place had been really occupied by some old Pueblo people.

We concluded that if White Rock cañon had been occupied so extensively by Pueblos, their real frontier must lie farther to the west, so we decided

to try to pick up the trail from the western side, to which end we started eastward from Tonopah, intending first of all to visit the Hot Creek district, which lies about halfway to White Rock cañon.

We had not traveled more than eighteen miles, however, and had barely crossed the northern lobe of the Ralston desert, when the sight of several rockshelters in a great dome of rhyolite formation, not far from a spring, brought us to a sudden stop.

Examining these we found nothing but typical Paiute pottery at first, then a few pieces of what seemed to be broken Pueblo cooking-vessels, but we were not sure that we had discovered a genuine Pueblo outpost until my little son's sharp eyes detected a fragment of a black-on-gray Pueblo bowl lying on the southern talus slope of another rhyolite dome near by, some distance from any rockshelter. Shortly afterward we picked up a number of typical Pueblo potsherds, and a new western Pueblo boundary had been established.

Proceeding southward, we found more painted Pueblo ware in a cave near Beatty, other fragments near Carrara, and finally a real Pueblo settlement at Fairbanks ranch, near a large spring on the eastern edge of the Amargosa desert not more than five or six miles from the California border and not far from Death valley. This yielded black-on-gray, black-on-red, corrugated, and plain Pueblo



FIG. 66.—The western boundary of the ancient Pueblo area in Nevada as recently determined

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pottery, the corrugated being of the straight simple type associated with very early Pueblo culture.

Later investigations also revealed Pueblo ware at Stump springs, about forty miles to the south-east and not more than three miles from the California border, and at Hidden ranch, not far distant, which is quite satisfactory so far as the Nevada field is concerned.

Of course it is possible that future investigation may still further enlarge the area known to have been occupied by the ancient Pueblos in Nevada, but until this occurs the line established by our reconnoissance of 1927 may be of value to students.

Beginning at Cobre, in the northeastern part of the state, the boundary runs southward along the west side of Steptoe valley to Ely, thence south-westward to McKinneys tanks, eighteen miles east of Tonopah, thence southward along the eastern edge of Ralston and Amargosa deserts, through Beatty and Carrara to Fairbanks ranch, and southeastward to Stump springs near the southern tip of the state, where our data end (fig. 66).

It now only remains to search in California for Pueblo remains; and that this will prove successful is forecast by reports received from several parts of San Bernardino county in that state.

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RECENT ACCESSIONS BY GIFT

From Mr. Junius Bird:

One hundred and forty-three archeological specimens.
House ruins, Mill island, western Hudson strait, Canada.

From Rev. W. R. Blackie:

Four arrowpoints. Copake lake, Columbia county, New York.

From Mr. Reginald Pelham Bolton:

Stone knife-blade. Slant, Scott county, Virginia.

From Mr. Ed. Borein:

Two ivory gambling dice representing birds; ivory gambling die representing a walrus head; bone toggle representing a seal; bone fish-line sinker representing a fish; needle-case with incised decoration painted black; bone tube with incised decoration painted black in which is a tooth-pick, the end being carved to represent an animal's head. Eskimo. Point Barrow, Alaska.

From Mr. Howard P. Bullis:

White glass bead; eight arrow- and drill-points. Maspeth, Long Island, New York.

From Mr. J. Tozzi Calvao:

Feather necklace. Cadjuens Indians.
Armadillo bone bracelet; finger-ring; pair of shell ear-ornaments; ornament of seeds, glass beads, etc; wooden whistle; woven bracelet; feather ear-ornament. Nham-biquaras Indians, Brazil.

From Mrs. Walter W. Davis:

Blanket. Navaho. (See page 269)

From Mr. James V. Deigan:

Unfinished grooved ax. Found in cellar of 1830 Bussing avenue, Bronx, New York.

From Mr. John T. Doyle:

Thirteen photographs.

From Mr. W. F. Hamilton:

Fragment of apron trimming consisting of basketwork, blue glass beads, and small bivalve shells. Karok. California.

From Mrs. Thea Heye:

Large metate representing a puma. Chiriqui, Panama.
Stone mask; iron pyrites mirror. Valley of Mexico, Mexico.

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Tripod scoria metate. Sonora, Mexico.

Large jar with two necks connected by handle, black ware.
Tewa of Santa Clara, New Mexico.

Gold bell representing a man with bird mask. Taken from
body of soldier during the Mexican War. Mexico.

Flat, circular jadeite pendant with five perforations.
Oaxaca, Mexico.

Pestle. Orange county, California.

Steatite slab. Yurok. California.

Globular jar representing a tiger's head, with loop spout
on top, red ware; small bronze spoon. Lambayeque,
Peru.

Pottery figure of a woman, black ware. Trujillo, Peru.

Three gold ornaments representing human figures. Vicin-
ity of Bogota, Colombia.

Pair of silver pins with embossed decoration. Araucanian.
Chile.

Elk-skin with painted decoration representing a buffalo-
skin. Pawnee.

Pair of saddle-bags with beaded decoration; pair of beaded
leggings. Oglala Sioux. Pine Ridge reservation, North
Dakota.

Large perforated stone anchor. Victoria, British
Columbia.

Large bag of intestine decorated with red and blue cloth.
Aleut. Attu, Aleutian islands, Alaska.

Cedar-bark hook-bag. Nootka. Vancouver island, Brit-
ish Columbia.

Babiche network bag decorated with glass beads. Nahane.
Liard river, Northwest Territory, Canada.

Net-bag of beadwork. Pima.

Horn spoon with carved handle; horn box inlaid with
haliotis shell, carved to represent a bear's head; horn
pipe inlaid with haliotis shell, carved to represent a
raven's head; horn pipe inlaid with haliotis shell, carved
to represent a bear's head. From a Tlingit living at
Klinkwan, Prince of Wales island, Alaska.

Pitched basketry water-bottle. Apache. Arizona.

Wooden dish representing an otter, with red and black
painted decoration. Haida. Alaska.

From Mrs. W. M. Ivins:

One hundred and seventeen photographs.

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From Mr. Fred Lockley:

Wooden cup. Mescalero Apache. New Mexico.
Photograph.

From Miss Grace Nicholson:

Bracelet of animal feet and root beads, worn as love charm
by a woman. Yosemite, California.

Bone awl. San Rafael, Marin county, California

Wooden smoother. Pebble Beach, Monterey county,
California.

Eight specimens. Williamette river slough, Oregon.

Seventeen specimens. San Nicolas island, California.

Twenty-two specimens. Eskimo. Nome, Alaska.

Fourteen specimens. Eskimo. Kotzebue sound, Alaska.

Fifty-three specimens. Aleut. Aleutian islands, Alaska.

Six specimens. Eskimo. Coronation gulf, Canada.

One hundred and twenty-three specimens. Eskimo. Point
Barrow, Alaska.

From Mr. Fred A. Norman:

Three baskets. Carib Indians. Headwaters of Mazaruni
river, British Guiana.

From Mr. W. Oliver:

Obsidian arrowpoint. Massacre Lake, Washoe county,
Nevada.

From Miss Meredith K. Page:

Steatite bowl; pestle; two celts; boat-stone; stone ball; two
hammerstones. Acworth, Cobb county, Georgia.

From Mr. Vitus Pitts:

"Indian peas," or seed pods, of *Lathyrus maritimus*. Mon-
tauk reservation, Long Island, New York.

From Mr. Edward Rapper:

Twenty arrowpoints; three fragments of pottery pipestem;
stone pipe; two glass beads; pottery bead; eleven smooth-
ing stones; small steatite dish; clay disc; eleven stone
discs; notched knife-blade; net-sinker; steatite dish.
Notla river bottoms, Cherokee county, North Carolina.

From Mr. F. H. Richardson:

Feather head-dress; warclub; beaded shoulder sash. Assini-
boin. Canada.

From Mr. Ernest Schernikow:

Panoramic view of Guatemala City, Guatemala.

Figure of bronze, silver plated. Ecuador.

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From Mr. Joseph P. Simon:

Large pottery jar. Eutawville, Orangeburg county, South Carolina.

From Mr. William Smith:

Four arrowpoints. Found near Rockaway, Long Island, New York.

From Mr. R. E. Steinsberg:

Map of Argentina.

From Mr. W. M. Strother:

Five photographs of gold objects from the Cassanare territory, Colombia.

From Mr. Edward F. Weed:

Twenty-two photographs.

From Miss A. E. White:

Bag made from the head-skin of a calf. Sioux.

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A CERAMIC REPOSITORY.—Every student of American archeology and every collector of archeological material will gain much by the perusal of a mimeographed announcement of six pages prepared by Dr. Carl E. Guthe of the University of Michigan and distributed by the National Research Council at Washington. Bearing the title "The Ceramic Repository for the Eastern United States, at the University of Michigan, under the Auspices of the National Research Council," the circular sets forth that the Committee on State Archeological Surveys, of the Division of Anthropology and Psychology of the National Research Council, recommended and authorized the formation, in the Museum of Anthropology at the University of Michigan, of a repository for pottery fragments obtained in North America, the reason for the setting up of such a repository being found in the ultimate purpose of archeology, "an historical science which seeks to interpret extinct civilizations," and thereby to reach conclusions regarding the forces which mold the development of man and his cultures.

Briefly stated, the object of the announcement is to bring to the attention of institutions and students the importance of archeological work in a

thoroughly scientific way in order that the fullest possible information may be procured. The circular does not say so, but in all probability there are as many northern American archeological specimens crowded into our museums and in the cabinets of private collectors as will ever be found by future excavation, but which are well-nigh worthless because the only story they have to tell is that they are the product of Indian handicraft. Says the announcement: "Specimens are intrinsically of little value to the scientist. It is essential that they be accompanied by adequate information, giving the geographical locality and the associations in which they were found. Therefore, the first and most important step in the formation of the repository for pottery fragments, and for that matter, in the solution of the general archeological problems of this area [eastern United States], is an insistence upon proper field technique of observation and of excavation, and a strong discouragement of the efforts of individuals inadequately equipped to pursue such investigations."

We cannot here present all the reasons advanced by Dr. Guthe for conducting excavations and making surface gatherings in a scientific manner, nor what a boon the establishment of the proposed "library of sherds" at the University of Michigan will prove to be to students engaged in the eluci-

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dation of archeological problems. The purposes of the potsherd collection, the importance of assembling it in such an accessible center as the University of Michigan, together with the kinds of material desired, and the information essential to its classification and study, are lucidly set forth.

INDIAN BURIALS IN LEE COUNTY, NORTH CAROLINA.—Mr. Reginald Pelham Bolton, who has been an active collaborator of the Museum for a long time, has sent the following brief report of some observations made by him in January on certain Indian burials:

“Guided by Mr. Charles Macauley, of Southern Pines, I visited a site in Lee county, where, aided by a couple of youths, he had uncovered several human remains. We found the place in an open elevated area in the one-time forest lands, about one hundred yards from the old country road, which may have been a native trail. There is a spring nearby, and a patch known as the cranberry field. The situation is elevated, commanding a view over rolling country.

“The burials appeared to have been made under a small mound, which has probably washed down from a higher elevation, as it was composed of sand. Several graves had been opened from the surface, the skeletons being thus broken and bones

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and fragments of skulls scattered about. Having only a small hand-tool, I raked out two of the pits, finding part of the remains on the hard sand bottom, the depth of which was only about two feet from the surrounding surface. In each grave there was a band of carbonized or burnt wood above the remains. The fragments gave the appearance of brushwood, and the position indicated that it had been placed and fired on top of the remains.

"Mr. Macauley had not found any objects of native work in any of the four burials disturbed, but I suggested to him that he should cut a trench alongside the mound down to the hard sand-bed, and then work in sideways, exposing the layers, and more carefully examining the bottom of the graves, of which he thought there might be as many as ten.

"I found several of the human bones which showed signs of having been burned, which contributed to the conclusion that the burning brushwood had been in contact with the buried remains."

THREE buffalo parflèche cases of the Kiowa Indians, recently procured by the Museum, are of special historical interest by reason of the following inscriptions which appear on them:

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Indian Packing Skin, | Captured from the Kiowa Indians
| General George A. Custer, Lt. Col. of the | U. S. Cavalry,
Commanding Expedition | Wichita Mts. Indian Territory |
Capt. C. S. de Graw | Asst. Surgeon U. S. Army | Fort Dodge,
Kansas.

Indian Packing Skin | Captured from the Kiowa Indians |
Wichita (Indian territory) fight | General George A. Custer,
Commanding Expedition | Capt. C. S. de Graw | Asst. Surgeon
U. S. Army | Fort Dodge, Kansas.

Indian Packing Skin | Kiowa Indians | Captured in Fight
with Indians | Wichita Indian territory, | General Custer's
Commanding Expedition | Capt. C. S. de Graw | Asst. Surgeon
U. S. Army | Fort Dodge, Kansas.

The fight referred to was evidently the noted battle of the Washita, which occurred November 27, 1868, on the south bank of Washita river above Sergeant Major creek in the present Oklahoma, Custer being in command against the Kiowa, Comanche, Cheyenne, Arapaho, and Apache. The Indians were defeated and compelled for the first time to lead a reservation life.

WHILE in London last summer the Director purchased an interesting collection of pottery from the Chicama valley in Peru. This collection, which consists of about two hundred and sixty pieces, was gathered about thirty-five years ago and for many years had been in the possession of Mr. Henry Vanden Berg of London. Many of the vessels exhibit finely painted representations of animals, fish, snails, and fruit. Five of the specimens are examples of the rare pottery trumpets.

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TWO RARE CHUMASHAN BASKETS.—Through the generosity of Mrs. Thea Heye, wife of the Director, the Museum collections have been enriched by two rare baskets made by Mission Indians of Cali-



FIG. 67.—Basket plaque of the Indians of Santa Barbara, California. Diameter, $17\frac{1}{4}$ in. (15/9014)

fornia. One of them is conical and is from Santa Inés; the other, a fine example of basketry plaque, is $17\frac{1}{4}$ inches in diameter and is among the few

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examples known to have been derived from the Indians of Santa Barbara. Into both of these missions were gathered Indians belonging chiefly to the Chumashan stock.

As the illustration (fig. 67) shows, the plaque is of a close coiled weave. The material used for both the foundation and the sewing is an unidentified rush. The black design, however, is wrought in another material, which, until a comparative study of the vegetal substances employed in fabricating the basket is made, must remain in the undetermined class.

The rush was split for use as a sewing element, while the foundation is composed of the entire stem of the rush, together with split strips of the stem.

THERE has recently been received by the Museum a collection of ethnological material gathered by Dr. F. G. Speck among the Catawba Indians in South Carolina. Among the specimens is an interesting series of pottery jars and bowls, some of which exhibit the old method of finishing the surface with a corncob instead of by the use of a polishing stone, which has been the customary practice for a long time. Among other objects associated with the ceramic industry are decorated smoking-pipes with reed stems; a mold for making

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pipe bowls; tools used in pottery-making, including wooden pestles for pounding the clay, cane knives for shaping, and pegs for making holes in pipe-stems and in utensils for the purpose of draining liquid from them. Other specimens include bows, fish-arrows and fish-spears of cane, and three cane tubes used by medicine-men for blowing powdered plant medicines over patients in their endeavor to effect a cure.

By invitation of the Rotary Club of Westwood, New Jersey, Dr Melvin R. Gilmore addressed that body at its weekly club luncheon on December 12, 1927, on the subject of the Museum of the American Indian, Heye Foundation, and some aspects of its work. By invitation of the Supervising Principal of public schools at the same place Dr. Gilmore addressed the convocation of four hundred students of the high school on the same day, on the subject of Some Indian Contributions to our Present Material Culture and to our Form of Political Government.

AN interesting addition to the Museum collections from the Plains Indians is one of the so-called "bar" blankets issued by the Government to the Indians between 1875 and 1880, and so called because of a black stripe at each end, the remainder

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being green. The example now acquired was collected about 1877 from the Mandan of Fort Berthold reservation, North Dakota, and has a beaded strip, ten inches wide, attached to the center.

At an auction recently held in Paris the Museum purchased examples of large pottery jars from the Santa Marta region in Colombia, as well as three unique carved shell pendants and a human figure made of sheet-gold. A brief illustrated description of the shells, by Professor Saville, will appear in a future number of *Indian Notes*, to be followed by an account of a certain group of gold figures from Colombia to which the one referred to pertains.

THE Division of Physical Anthropology of the Museum was visited last December by Prof. G. Alexander, Director of the otological clinic of the University of Vienna, who examined the skull material for osseous anomalies in the meatus acustici externi. In February Dr. E. A. Hooton of Harvard University spent some time at the Division in discussing problems of physical anthropology with Dr. Oettinger.

A GOOD example of Navaho saddle-blanket

(15/7719), kindly given to the Museum by Mrs. Walter W. Davis, of Great Neck, Long Island, N. Y., is of unusual interest by reason of its association, for it was presented by Major John Wesley Powell to his sister, Mrs. Almon H. Thompson, about 1873, after returning from his second Grand Cañon expedition, and in turn was given by Mrs. Thompson to Mrs. Davis twenty-five years ago.

MR. LOUIS SCHELLBACH gave an illustrated lecture on Pueblo Grande de Nevada in Clark county, Nevada, before a large audience at the American Museum of Natural History, under the auspices of the New York Board of Education, on January 28. On February 15 Mr. Schellbach repeated the lecture before the Railroad Branch of the Young Men's Christian Association in New York City.

"Food the Indians Prepared" is the subject of a brief article by Dr. Melvin R. Gilmore which appears in *Good Health*, Battle Creek, Michigan, for January 1928.